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"As no human invention, perhaps, ever produced more important good (than the Art of Printing,) so none ever produced more actual evil."

VAN MILDERT.

ORIGINAL CRITICISM.

An Historical View of the Rise and Progress of Infidelity, with a Refutation of its Principles and Reasonings: in a Series of Sermons, preached for the Lecture founded by the Hon. Mr. Boyle, in the Parish Church of St. Mary-le-Bow, from the Year 1802 *to* 1805. By the Rev. William Van Mildert, Rector of St. Mary-le-Bow, London. 2 vols. 8vo. Pp. 996. 16s. Rivingtons, London; Cooke, Oxford; and Deighton, Cambridge. 1806.

MR. Boyle's Lecture was, it is well known, founded at the latter end of the Seventeenth Century, when that worthy man appropriated an annual sum of fifty pounds, as a salary to some clergyman, resident within the Bills of Mortality, for preaching Eight Sermons every Year, against notorious Infidels. A Collection of Sermons, preached in consequence of this institution, was made in the last century, and published in Three Folio Volumes; and some other detached sermons have since been given to the world. We perfectly concur with the learned author of this work, in the opinion, that the publication of sermons, so preached, must have been in the contemplation of the Founder; whose laudable intention of supplying an antidote to the poison of Infidelity could otherwise have had but a very partial and circumscribed effect. The great inducement of this pious Chris-

tian to establish the Lecture in question, was the rapid growth of impiety which he witnessed, in an age when, from the evident tendency of extremes to approximate, men had been led to pass from Puritanism to Infidelity. He wisely judged, that the insulated effects of individuals would do little towards the cure of an evil, for the promotion of which great parts, spirit, activity, and perseverance, had combined; and that the hope of an effectual remedy could alone be derived from a regular and systematic exposure of the fallacies, perversions, artifices, and falsehoods of the enemies of the Christian faith. To him therefore, are we indebted for some of the best discourses in the English language; and, in no small degree, for the dissemination of those good principles which, notwithstanding the increased and increasing depravity of the times, have preserved us from the dreadful calamities which have afflicted, in a peculiar manner, those nations in which the noxious plant of Infidelity had taken the deepest root.

In the *first* Sermon, from the fifteenth verse of the third chapter of Genesis, Mr. Van Mildert opens the origin of that conflict between "the power of God unto salvation," and the machinations of Satan to frustrate the purposes of the Creator, which gave rise to the grand scheme of Redemption. He prudently abstains from all useless inquiry into subjects beyond the reach of human faculties; and passes over the *origin* of *evil* as a question, the discussion of which, as experience has too fatally proved, is frequently productive of Impiety and Atheism, and which, at best, can only tend to produce that implicit reliance on the Supreme Being, which ought to characterize every Christian.

"But, however hopeless may be the attempt to assign, upon abstract principles, such reasons for the permission of evil, as will satisfy a sceptical enquirer; we may venture to affirm, that there is nothing in the phenomena of the moral world, which discredits what has been revealed concerning it in the holy Scriptures. The fact that evil does exist, is indisputable. All that we are able to discover, or rather to conjecture, on this point, without the light of Revelation, is, that the very existence of evil seems to indicate some personal agent of a malignant nature, by whom it is occasioned; while it appears no less certain, that a Being of infinite perfections would not suffer this to take place, but for the sake of producing such ultimate good as could not otherwise be so effectually obtained. To judge of the necessity or expediency of this dispensation, is not possible for man, without an intimate knowledge of the Divine counsels, or clearer information respecting the facts with which it is connected, than the light of nature can supply. Revelation, however, gives us such an insight into the subject, as may enable us to repel any surmises injurious to the Divine honour, though not to satisfy irreverent curiosity. The sacred writings declare, that there is a malevolent Spirit, who, being doomed, for his own offences, to the lowest depths of misery and despair, is become the instigator of sin and wickedness in others; that he was permitted, even in Paradise, for the trial of our first parents' integrity and obedience, to tempt them to rebel against their Maker;

and

and that, since the fall, he is still suffered to put the faith and virtue of their descendants to continual proof, and to pursue, though not without restraint, his insidious machinations for their ruin:—but that all this is ordained by the Almighty, for the purpose of displaying hereafter, in a more conspicuous and convincing manner, his wisdom, power, and goodness; since he will not fail so to over-rule the malice and subtlety of the Evil One, as eventually to rescue the faithful from his tyranny, and to effect the final destruction of this their relentless enemy. Thus do the Scriptures afford the solution of a difficulty not to be unravelled by human reason; teaching us to shut up all further enquiry into this mysterious subject in a full persuasion, that the time will come, when God shall "gather out of his kingdom all things that offend, and the righteous shall shine forth as the sun, in the kingdom of their Father." (Matth. xiii. 41, 43.)

From this gracious promise, the good Christian may derive that consolation which is necessary to support him in the conflict which he has to sustain with our great spiritual adversary. Secure of his final defeat, we have every encouragement to "fight the good fight of faith." While the prediction of the continual warfare which we shall have to support must prepare us for temptations, dangers, and difficulties. Another important inference is drawn by the learned author from this state of things, in opposition to the sophistry of ancient and of modern times.

"Moreover, the intimation here given of the trials and sufferings, which we are to undergo in the course of our spiritual warfare, directly overthrows the absurd theories, which vain sophists have endeavoured to establish, respecting the *perfectibility* of mankind in their present earthly state; since, it being thus declared, on divine authority, that an enmity shall continually subsist between the Serpent and the Woman, and between his seed and her seed; and also that the seed of the Serpent shall bruise the heel of the Woman's seed, that is, shall, to a certain extent, be permitted to inflict evil on the human race; it necessarily follows, that, however certain may be the victory, which, through the power of his Redeemer, man shall *ultimately* gain over this implacable enemy, he can never hope to be, in this present life, entirely free from sin, or danger."

This strange notion of *perfectibility*, so flattering to the pride of man, but so repugnant to the declared purpose of his Creator, could only arise from a miserable perversion of human reason, that fertile source of innumerable evils. It is of infinite consequence, in weighing the evidences of Christianity, to guard against the abuse of a gift which was intended to promote the eternal welfare and happiness of man.

"To prevent such a miserable abuse of the gift of Reason, it is of great consequence, that we should direct men to a right application of it in estimating the evidences of Revealed Religion. Happily for us, Christianity may well boast of it's entire conformity to sound and unprejudiced Reason: not, indeed, to that Reason, which arrogantly assumes

a right of controverting even what is proved to be the Divine will; not to the Reason of the Atheist, who denies God; or of the vain Free-thinker, who sets his own understanding in competition with Infinite Wisdom; but to the Reason of the sober-minded and sincere enquirer after Truth, who is willing to receive whatever has the stamp of Divine Authority impressed upon it, "with meekness and fear." Upon the ground of such reasoning, the intelligent and judicious advocates of Christianity have never feared to meet their assailants. Often have they been challenged to the conflict: as often have they entered the lists and come off victorious: and though the enemy may still renew his attacks, the true Christian, knowing the strength and justice of his cause, will never be afraid to encounter him on fair and equal terms."

At the close of this preliminary Lecture the Author thus explains the plan of his work:

"In the first part of these Lectures, therefore, it is my design to take a summary view of the endeavours made to counteract the revealed will of God, in the times antecedent to the Christian dispensation; then to show the perverseness of both Jews and Gentiles, in their rejection of the Gospel, and their various efforts to overthrow it, from the time of our Lord's personal appearance on earth, to the downfall of Paganism in the Roman empire; afterwards, to continue the enquiry, through the middle ages, when almost the whole world was overspread by Mahometan and Gothic barbarism: then, to contemplate the new aspect which Infidelity assumed, on the revival of letters, and the introduction of the Protestant Reformation; and, lastly, having brought down the history of its progressive labours to the present day, to consider what expectations we may justly entertain, respecting the final issue of this tremendous contest.

"The historical view of the subject being closed, it is intended, in the second part of these Lectures, to enter upon a general vindication of the grounds and principles of the Christian Faith, in answer to the arguments most commonly urged against its authority and credibility. These arguments (whether deduced from reasoning *à priori*, to show the improbability, unfitness, and inutility of Revelation; or of reasoning *à posteriori*, to invalidate its evidences as a matter of fact;) will be distinctly considered, in order to expose their futility, and to show the spirit of perverseness by which they are generally dictated."

In pursuit of this plan, our Author, in his *second* Sermon, from the thirteenth of Matthew, 37, 38, and 39 verses, proceeds to consider the earliest efforts of the Tempter, in the seduction of our first parents, whom he justly regards as having been endowed, by their Creator, with every quality that was necessary to enable them to resist temptation, and to persevere in their duty.

"Hence it follows, that the first offence which man committed against the law of his Maker (whatever might be the subtlety employed to persuade him to the commission of it) was unquestionably a *wilful* and *presumptuous* offence, *i. e.* a transgression of some known duty, a departure

parture from the declared will of God, in compliance with his own will, and with the solicitations of an enemy both to God and himself.

"Respecting the particular command, by the transgression of which our first parents fell from their native innocence and purity, it is simply recorded in the sacred word; without any additional information as to the inherent properties, or the mystical signification, of the Tree of Knowledge, or the Tree of Life. But we learn, that the Tempter succeeded in prevailing upon the victims of his subtlety to receive a very different notion of these from that which God had revealed to them; and that their believing in *him* rather than in GOD, was the cause of their sin and their condemnation. Thus it appears that the very first offence which man committed originated in *a disbelief of the Divine word*, wrought in him by the suggestions of the Evil Spirit. Unbelief produced disobedience; disobedience, condemnation to misery and death: and the only hope held out to him of a recovery from that state of guilt and punishment, was to be obtained through his belief in a new revelation, thereupon vouchsafed to him, and proposed as a fresh trial of his *faith*."

The great caution which Mr. Van Mildert displays, in avoiding all discussions of unessential points, which it is necessary for him to notice, in the course of his lectures, is highly creditable to his judgment. In this sermon he takes a view of Infidelity in general, and particularly of Heathen Idolatry, before the coming of Christ. His reasoning on this part of his subject is highly satisfactory and convincing. He considers Paganism as originating in a *wilful* departure from the truth; for as man was never, from his creation, left to himself, he must, of course, have had a knowledge of the true God; and, consequently, the introduction of false divinities can only be regarded as a wilful apostacy from him.

"When we thus investigate the nature and origin of false Religion, its heinousness, as involving the guilt of presumptuous opposition to the Divine will, is hardly to be disputed. It is, therefore, but a vain apology for Heathenism (when we speak of its first origin and introduction) to treat it as the harmless invention of poor unenlightened mortals, labouring, with good intentions, but under invincible ignorance, to discover the true God, and to perform to him an acceptable service. Neither will it avail (for the vindication of the earliest apostates, at least, from the true Faith) to have recourse to those refined and specious theories, by which ingenious men have endeavoured to conceal the deformities of the Gentile superstitions, under the semblance of profound mystical instruction; representing them as useful political institutions; nay, even dignifying the objects of Pagan worship with the appellation of "elegant Divinities;" and extolling them as the invention of wise and discerning minds. Whereas the fact appears to be clearly this; that mankind had been from the beginning in possession of the one true Religion; but that the founders of Heathen Idolatry "forsook the Lord," that they might "serve strange gods." This is uniformly the language of Scripture; and every thing that we can collect from history confirms the truth of this representation."

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The apologists for Heathenism, for in these days there is nothing however corrupt, that does not find an apologist, will have some difficulty, with all their ingenuity, to answer the arguments of our Author, which are further supported by some strong proofs derived from a consideration of the *rites* and *ceremonies* of the Heathens, particularly of *Animal Sacrifices*.

In the *third* Sermon, the Infidelity of the Jews, and their opposition to the Gospel on its first promulgation, are considered. The text is taken from the 34th and 35th verses of the second chapter of St. Luke. In the *fourth*, from Psalm ii. verse 50. a view is taken of the opposition of the Heathens to the Gospel, from its first promulgation to the reign of Constantine. Among the means employed by these perverse men, for impeding its progress, *calumny* was not the least formidable; an engine which has been used in all ages for the same sinister purposes.

"Many of the slanderous accusations brought against the primitive Christians are of so disgusting and improbable a kind, that it were desirable to pass them over wholly in silence, did they not afford striking proofs of the ignorance, as well as the malice, of those by whom the Gospel was traduced. In addition to the inconsistent charges of credulity, superstition, enthusiasm, or brutish stupidity, on the one hand; and of obstinate unbelief, atheistical impiety, hypocrisy, and imposture, on the other; such was the strange misconception, or rather (as we must deem it) the wilful misrepresentation of the Gospel, by its Heathen opponents, that they continually reviled its disciples as murderers of infants, as cannibals, as addicted to incestuous practices, as pretenders to magic, as worshippers of the Sun, and as idolators paying adoration to the grossest objects. Nothing of this kind was omitted, which could by any possible perversion of the sacred doctrines of their Religion, be employed to vilify the devoted objects of their hatred, and induce the ignorant multitude to regard them as the most infamous of mankind.

"But besides these fouler calumnies, (which may seem rather to have been addressed to the lowest of the vulgar, than to men of knowledge and understanding,) invectives of a higher strain, and sophistry of a more subtle description, were employed, to ensnare the minds of those upon whom baser arts might not prevail. Literary talents, of no mean distinction, were exercised, in endeavouring to defeat a system, which threatened the downfall of the boasted philosophy of the Heathen world, no less than the destruction of those superstitions, with which philosophers, (however inconsistently with the character of honest men,) deemed it expedient to impose upon the ignorant. Christianity, indeed, had no enemies more inveterate than the inflated and proud philosophers, who had acquired, and were resolutely determined to maintain, possession of the public ear."

The Christian philosophers, or rather *philosophists*, of the last century, were not less inveterate in their enmity to the Gospel of Christ, than the Heathen philosophers of the early ages. In the *fifth* Sermon, the same view is continued until the end of the sixth century, and the downfall of Paganism. Here some very judicious observations occur

occur on the conversion of the emperor Constantine to Christianity; in respect of which event, the author, though he offers no decided opinion upon it, seems inclined to acquiesce in the truth of the account given by Eusebius; which is certainly less open to a suspicion of partiality, than that of Julian or of Zosimus is to an imputation of prejudice. The following sketch of the character of the great apostate Julian is ably drawn.

"Julian had the early advantage of a Christian education; but, before his principles were well-formed, he fell into the hands of the most dangerous sophists, men bigotted to the reveries of Paganism, subtle, imposing, and unwearied in their efforts to crush the Gospel, and to bring back the reign of Gentile philosophy. Under the guidance of such men, a youthful mind, so vain, and so susceptible of flattery and falsehood, as that of Julian, could hardly escape contamination. But before he fell into these hands, and even whilst he was under the tuition of Christian instructors, he is said to have discovered a peculiar antipathy to the Gospel, and a partiality to Heathenism, which predisposed him to listen with eagerness to those who were most ready to lead him astray. His prejudices in this respect were also heightened by personal resentment towards his imperial relations; from whom, though professing Christianity, it must be acknowledged that he had experienced the most unnatural treatment.

"These considerations, however, afford but a slender apology for one, whose talents have been extolled by his admirers, as far above the common standard of excellence. And even though we should estimate him (more justly, perhaps,) as a man of brilliant, rather than of solid parts, still it would not be easy to find an excuse for so miserable a perversion of them, as his apostacy from the Gospel exhibits. If, however, we are to doubt the sincerity of Julian's belief in Paganism, his understanding is only vindicated at the expence of his moral character; nay, he stands convicted as doubly a hypocrite, believing neither in Heathenism nor Christianity, yet occasionally professing both, maintaining with the greatest pertinacity opinions which he secretly despised, and persecuting one religion, only because it was irreconcileable with another, which he held in equal contempt.

"But of Julian's attachment to Heathen Idolatry, and his belief in the grossest of its absurdities, his own admirers will hardly suffer us to doubt. They represent him as most scrupulously observant of its superstitions: and it is the boast of his great panegyrist, Libanius, that, far from admitting Polytheism only in a refined and mystical sense, he adopted it in its vulgar acceptation, with as much credulity as the most illiterate of his subjects.

"If this representation of him be true, we cannot but consider Julian as thoroughly devoted to that Religion of Satan; and, in order to account for such strange infatuation in one who, in his infant years, had been trained to the Christian Faith, we must either suppose him to have been deceived, at an early period of life, by the malicious artifices of those who laboured to initiate him into its abominable mysteries; or that, being afterwards "given up to a reprobate mind," the Evil Spirit was permitted to work upon him by diabolical illusions, and to plunge him still

still further into the depths of perdition. Nor, perhaps, will they, who duly consider some very strange and mysterious transactions, recorded of Julian and his associates, be disinclined to adopt this latter opinion.

"But as it is repugnant to all our knowledge of the Divine attributes, to suppose that God ever hardens the hearts of those, who have not themselves already hardened them, by wilful impiety and opposition to the truth; so do we find in Julian a striking instance of a man, determined, almost from the beginning, to involve himself in the sin of apostacy. What excuse, indeed, can be alledged for such a man; one who was accustomed to weigh, to examine, and accurately to judge, in all other matters; and who was only blind, wilfully blind, in the momentous concern of Salvation? He saw, he could not but see, the excellence of Christianity. He had every opportunity presented to him of examining its proofs, and appreciating its value. He had been accustomed to read the Holy Scriptures, to hear them explained and to observe with great exactitude the most solemn ordinances of the Church. Nay, even after his release from the restraints of tuition, he went so far as to profess some degree of reverence and zeal for the Gospel.

"But this dissimulation he only deemed it expedient to practise, so long as he was, in some degree, dependent upon others. No sooner was he raised to a joint share of the Imperial dignity, than he threw off the mask, and began to discover evident symptoms of that disposition, which, upon his succeeding to the undivided sovereignty of the Empire, displayed itself without reserve."

The means employed by this active agent of the Tempter, for the accomplishment of his purpose, and the effects which they produced, are succinctly but perspicuously expounded in the course of this discourse; the whole of which is written with considerable ability. The *sixth* Sermon exhibits the rise and progress of Mahometanism; of which, and of its founder, the following very judicious observations occur:

"The religion of Mahomet has this striking peculiarity, that it bears witness to the truth, while it propagates a lye. Though founded itself on imposture, it does not charge with imposture either Judaism or Christianity: but recognizes both as true. It admits the Miracles both of the Old and New Testament. It affects to reverence the authority of Moses and of Christ; but brings against their disciples the improbable charge of falsifying those Scriptures, which in common with them it professes to revere. Hence, some have considered this heterogeneous compound, rather as a system of Heresy, than of Infidelity; because it admits, in general terms, the pretensions of the Gospel, though it deprives it of its most important truths, by supposing a mutilation or interpolation of the Scriptures; the very pretext which Heresy usually assumes, to favour its own purposes. Thus we may easily account for the complacency with which modern Deists and Socinians appear to regard the Koran. They admire it, because it sets aside those distinguishing doctrines of the Gospel, the Divinity of Christ, and the Sacrifice upon the Cross; and prepares the way, for what the former are pleased to dignify with the title of Natural Religion, and the latter, with that of Rational Christianity.

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"But some writers, not apparently of this description, have taken pains to represent Mahomet rather as a well-intentioned reformer, or an honest enthusiast, than as a wilful promoter of falsehood and mischief. They acknowledge, that his zeal carried him into the most culpable extravagancies: but are willing to find an apology for its excess, in the opposition which was at first made to his almost laudable designs, and in the unwillingness of those, whose reformation he desired, to relinquish their ancient prejudices. Nay, they view him as a man, desirous, not only to reclaim his countrymen from Heathen idolatry, but to correct the errors and abuses which had crept into Christianity itself; and they incline to excuse the violence of his proceedings respecting the latter, as well as the former, by insinuating that it was become almost too corrupt to be reformed, by any other means than those which Mahomet employed.

"Thus, as if the purity of his motives were unquestionable, it has been remarked, that "his design of bringing the Pagan Arabs to the knowledge of the true God, was noble, and highly to be commended:" (Sale's Preface to the Koran, Vol. I. p. 51.) and the author, who thus writes, is much offended with the learned Prideaux, who more pertinently observes, that the impostor "forced the Arabs to exchange their Idolatry for another religion altogether as bad." (Prideaux's Life of Mahomet, p. 67.) But, may we not justly ask, what there is "to be commended," even in the design itself, much less in the execution of it? Mahomet preached it is true, belief in *one* God, to the exclusion of the numberless idols of Polytheism: but to this fundamental article of faith, he made it an indispensable addition, that they should believe in *him*, as the Prophet and Apostle of God. Where, then, is the difference, in point of religious truth and saving knowledge, between a Pagan and a Mahometan? When the Holy Scriptures declare, that "there is none other name under heaven given among men, whereby we must be saved, (Acts iv. 12.) but only the name of our Lord Jesus Christ;" is it to be supposed, that the disciples of Mahomet are acceptable to God, merely because they renounce the worship of Jupiter and Juno, or the service of Fo, or any such senseless idolatry? As there is but one God, so is there but one Mediator, and only one mode of Salvation, hitherto revealed to us: and as Salvation is of the very essence of religion, how can it be said, that Mahometanism is, properly speaking, more efficacious than even Paganism itself? If, however, it be contended, that to convert men from Idolatry, is to prepare them for the reception of the Gospel; it is obvious to reply, that this seems to have been very far from the design of Mahomet; nor do we hitherto see any such effects produced by his system; no people being more stubborn, and hardened against Christianity, than his blind and fanatical disciples."

Sale is not the only writer who has spoken favourably of this Anti-Christian code, which has been translated into French and Italian. A pretty subject for eulogy, forsooth, when its contents are duly considered.

"In this volume of perfection, are advanced, for instance, the following assertions: that both Jews and Christians are Idolaters; that the

the Apostles and Patriarchs were Mahometans; that the Angels worshipped Adam, and that the Fallen Angels were driven from Heaven for not doing so; that our Blessed Saviour was neither God, nor the Son of God; and that he assured Mahomet of this, in a conference with him and the Almighty; yet that he was both the Word and the Spirit of God: not to mention numberless absurdities, concerning the Creation, the Deluge, the End of the World, the Resurrection, and the Day of Judgment, too gross to be received by any but the most debased understandings. It is also intimated, in this extraordinary production, that all men were originally of one and the same Religion, but that God purposely caused and ordained them to be of different Religions, by sending among them different Prophets and Apostles. Now, this is to make God the direct Author of confusion, nay, of falsehood. For, all diversities of Religion are indications of error; and, though permitted to prevail, for the trial of men's faith, or for the punishment of those who "will not come to God that they may have life," (John, v. 40.) are evidently the work of him, whose employment it is to frustrate our salvation. What doctrine, then, can be more characteristic of the Evil Spirit, than this, which sanctifies error and disunion, as the work of God?

"Again; the points most insisted upon throughout the Koran, are similar to those which the Apostle denominates "carnal ordinances," (Heb. ix. 10.) and "weak and beggarly elements;" (Gal. iv. 9.) ceremonials of no intrinsic value, and such as, even under the Mosaic Law, were no otherwise efficacious, than as implying faith in the better things of the Gospel. Nay, many of the ceremonies of Mahometanism were borrowed (as has already been observed) from Heathen rituals; and were not only burthensome or frivolous, but absolutely profane and degrading to the Majesty of God."

In the *seventh* Sermon, the progress of Infidelity is traced during the middle ages. It includes, of course, remarks on the Eastern and Western Anti-Christs; Papal Usurpation, Scholastic Theology, Jewish Cabalistical Theology, and Atheistic Philosophers. The text is from the twenty-fifth verse of the thirteenth chapter of St. Matthew; "*While men slept his enemy came and sowed tares.*"

"Abundant also were the tares of heresy, of superstition, and of infidelity, which were sown, during this long night of spiritual darkness. Corruptions, both in faith and practice, increased to such magnitude and extent, as would seem almost incredible, to those who have not well studied the perverseness of the human heart. Sometimes, the most frivolous subjects of dispute sufficed to distract the Christian world, and to produce implacable animosity and hatred. At other times, the most pernicious errors were admitted without reluctance. For one entire century, the Church was divided between the advocates and the opponents of *Image Worship;* a contest, decided, at last, in favour of the votaries of Idolatry, who adhered to their superstitious veneration for images, relics, and every other foppery of Paganism, with far more tenacious regard, than they did to the essential doctrines of Salvation. In the next century, Polemical acrimony was roused, by a discussion of the knotty points of Predestination and Transubstantiation; the latter of which obtained

tained a signal triumph over Reason and the Scriptures. Every error and corruption of Popery was, about this period, established and confirmed: and now it was, that in Pope Nicholas was remarkably verified St. Paul's prediction of "the man of sin," speaking of himself as God, and as the deputed Judge of the earth.

"It were almost an endless task, to detail, from the histories of this and the succeeding centuries, before the Reformation, the continual schisms and controversies between the Eastern and Western Churches; the rapid succession of Popes of the most infamous character; the almost universal ignorance and corruption of the Clergy; the lying wonders of monkish legends; the absolute prohibition to the Laity of the use of the Scriptures; the scandalous vices which hence prevailed among all orders and descriptions of men; the revival of old heresies, and the fabrication of new ones: in short, that almost general defection from purity and truth, which gave to the Christian world the appearance of a land where men "sat in darkness and in the shadow of death," rather than where the light of the Gospel had arisen, and "the glory of the Lord had been revealed."

Thus lamentably debased as the Christian character was at this period of mental darkness, it was rendered still worse by the spirit of *philosophizing* upon religious subjects, which now began to prevail; and to produce the most woeful effects. The Jews, too, joined the Saracens in opposition to Christianity; the Divine Founder of which this obstinate and perverse race most impiously blasphemed in their *prayers* to the Almighty. To these wretched men was the world indebted for that *Cabalistical Theology*, which was the offspring of corrupted hearts and bewildered imaginations.

"This strange and anomalous production almost defies analysis. It pretends to arrive at a knowledge of Divine things, not, as true philosophy would do, by deductions from some generally-acknowledged principles of science; nor, according to the rules of sound theology, by reference to truths made known through the medium of Divine Revelation; but, by a mixture of the most wild and incongruous tenets of various philosophical systems, with unauthorized *traditions*, presumed to be of Divine authority, yet totally irreconcileable with those Scriptures, which the Jews *professed* to reverence as the word of God. Hence a confused mass of Scripture, Tradition, Physics, and Metaphysics, in which the imagination was left to wander, without any guide to direct it, or any rule of interpretation, to preserve it from deviating into the most extravagant and pernicious errors.

"The *origin* of this singular phenomenon in the history of the human mind, it is difficult to ascertain. For, this system must not be confounded with the genuine Cabala, or Tradition, held by the ancient Jews, before the coming of Christ; which was rather a mode of *interpreting* the written Law and the Prophets, by commentaries of established authority in the Synagogue, than an attempt of unauthorized individuals, to frame for themselves, or to impose upon others, a code of Philosophical Divinity. But the Cabalistic Theology of the middle ages was evidently derived from more impure sources. In its earliest state, we may discover

discover in it many vestiges of the ancient Egyptian, Pythagorean, and Platonic systems. As we advance farther, towards the time of the revival of letters, either in the East or in the West, the subtleties of the Peripatetic philosophy give it a new aspect: and among the labours of its still more recent expositors, are found some tenets of almost every eccentric or mystical sect; contributing to render it a still more confused and inexplicable jargon.

"Such being the composition of Cabalistic science, we cannot be surprized, if it contain many things incapable of proof, many that are evidently repugnant to truth, and still more that are utterly unintelligible. To attempt an examination of it upon *Scripture* principles, were a waste of time; and to refute it seriously as a *philosophical* system, were hardly less so. That, in many instances, the Cabalistic writers themselves understood not what they wrote, is the most probable, and, perhaps, the most favourable, conjecture, that can be made for them; since, even in those passages which are most intelligible, we are continually disgusted by profane reveries, equalling, if not exceeding, in absurdity, the exploded follies of the Valentinians, the Gnostics, and other similar fanatics of older date. Nay more; it is evident, that whatever opinion may have been entertained, by the Jews themselves, of the sublime and recondite wisdom of this wretched attempt at Divine Philosophy, it is much more nearly allied to absolute Infidelity, to Deism, and even Atheism, than to true Religion. To instance in one point only, among many others. It is one of its fundamental principles, that every thing emanates *necessarily* from the Deity, as the fountain of its being, without any act of volition on the part of its Creator, and, at the expiration of its separate state of existence, is to be resolved again into the Divine essence. Here we see that dangerous *pantheistic* notion, which has nothing to support it but vain imagination: which is in direct contradiction to Holy Writ: and which, when admitted, strikes at the root of all Religion, by divesting the soul of its immortality, and the Creator of his moral and even physical Attributes.

"Can we, then, sufficiently express our horror and astonishment, that the Jews, the very people, whose Religion was wholly built on Divine Revelation, and upholden by a visible Theocracy, and through whom the knowledge of the Most High had been manifested to the world; should so far forget the original foundations of their belief, as to admit into their creed the wildest and most visionary speculations that ever issued from the human brain; and to substitute, for the pure doctrines of God's word, the most despicable remnants of false Philosophy and fabulous Tradition? What a melancholy instance does this afford, of the danger of corrupting Divine Truths by human inventions; and of the awful consequences of provoking the Almighty, by apostacy from the Faith, to give up his creatures to error and infatuation!"

In the *eighth* Sermon are traced the progress of Infidelity under the Protestant Reformation; efforts to overthrow the Reformation; and subsequent efforts to make it instrumental to the overthrow of Revealed Religion. The text from 2 Corinthians, vi. 15. is, "*What concord has Christ with Belial?*" This is one of the most able and impressive discourses in the whole collection. The preacher marks the causes

causes of the Reformation, and comments on the conduct of the Reformers, with a true Christian spirit, neither deformed by intemperate zeal on the one hand, nor disfigured by unwarrantable facility of concession on the other. He writes not as a controversialist, but as a minister of the Gospel. Of the difficulties which the Reformers had to encounter; of the principles by which they were actuated; and of their conduct, Mr. Van Mildert gives this just and candid account:

"The miserable corruptions of Christianity under the Papal usurpation, and the advantage taken of them by opponents of every description, have been already noticed. The few, whose zeal for pure Religion led them to seek a remedy for these evils, could not but perceive the almost innumerable obstacles presented to their view. Obloquy, or persecution, threatened them on every side. Those who adhered to the Papal system, from motives of worldly interest, were many and powerful. Of those who were willing to resist its encroachments, not a few were hostile to Christianity itself. From persons of this description no cordial co-operation could be expected, in any plan for the revival of pure Christianity, however ready they might be to join in the overthrow of its ambitious rulers. These obstacles must have been too evident, to escape the observation of the first Reformers; and hence arises a strong presumptive proof of their sincerity, in venturing to encounter such dangers for the Gospel's sake.

"Doubts, however, have been frequently insinuated, respecting the purity of their motives; and in a contest, where passion and prejudice had, on both sides, much room to operate, it is hardly to be expected, that the portraits of the principal actors in the scene, should be transmitted to us without some extravagant colouring. By Romish advocates, we cannot wonder to find them depicted in the most disadvantageous manner; while from Protestants, we may sometimes apprehend a concealment of their indiscretions or misconduct. But it is most remarkable, that Infidel writers seem to take peculiar pleasure in reviling their characters, and depreciating the value of their exertions. This may, perhaps, be accounted for, if we consider the nature of the contest between Christians and Unbelievers. When men are desirous of overthrowing Christianity, the more they are enabled to represent it as abounding with absurdities and superstitions, the greater is the probability of their bringing it into discredit. But, without such an advantage, it is scarcely in the power of Infidels to hold it up as an object of contempt. This seems to be the most probable cause that can be assigned, of the rancorous treatment, which the Protestant Reformation has experienced from Deistical writers. From this circumstance, therefore, we may form some estimate of its real importance to the support of Christianity itself: since our adversaries, who are ever intent upon the destruction of Christianity, are generally more quick-sighted, in discerning what is really favourable or inimical to the success of their plans, than those who are "at ease in Zion," or indifferent as to what concerns its safety.

"But, it is by no means necessary for the vindication of the Protestant cause, (much less for our present view of the subject,) to prove, that the Reformers, though eminently distinguished by their virtues, as well as

as their talents, were exempt from human failings. They pretended neither to absolute perfection, nor to preternatural powers: neither did they assert any Divine commission of an extraordinary kind, for the great work which they had taken in hand. They honestly and conscientiously urged their obligation to obey God rather than man, when their compliance with the arbitrary injunctions of the latter became incompatible with their clear and acknowledged duty to the former. They did not presumptuously oppose themselves to human authority. On the contrary, they regarded it with reverence, and submitted to it, whenever that could be done without endangering their salvation; and where it could not, they unaffectedly deplored the necessity of disobedience, and earnestly deprecated any measures which might tend to destroy the Unity of the Church. Such, at least, was the conduct of the principal Reformers, in the *outset* of their important work; however some of them might, *in after times*, depart from those principles of moderation, and of respect for authority, civil and ecclesiastical.

"Nevertheless, it cannot be denied, that too much of human passion and infirmity was sometimes blended with these upright and laudable motives: of which the occasional violence of some chief leaders of the Reformation affords but too clear a proof. This we may readily allow, nor fear any advantage which may be taken of the concession; since it only proves, (what never was denied,) that the best of men, acting in the best of causes, are still *human:* and that, in the most signal triumphs of God's faithful servants, there is ever so much weakness and imperfection discernible on their parts, as to show, "that not unto "*them*, but unto *his* name," must be given the praise and the glory of their success.

"But candour requires, that we should separate the views and principles of the Reformers themselves, from those of many who co-operated with them, through motives of interest and ambition. Many Potentates in Europe undoubtedly engaged in an opposition to the Papal power, from considerations of State policy, rather than of Religion. Nor can we wonder at this, when we reflect upon the inordinate ambition, with which the Roman Pontiffs had grasped at secular power, and the gigantic strides which they had made towards universal dominion. It rather ought to excite our admiration of that omniscient wisdom, which can make even the worst passions of our nature subserve his purpose, by bringing good out of evil. For, hence a host of foes were collected against the Romish usurpation, who regarded the Popes with jealousy and hatred, as their competitors for earthly Supremacy. But, however these might contribute towards the success of the Reformation, it were highly unjust to confound with such abettors of its cause, the excellent and illustrious characters, by whose labours it was more immediately effected.

"It is evident, then, that we cannot form a just idea of this great change in the aspect of Religion, without regarding it as the work of an overruling Providence. Never, perhaps, (except in the great triumph of Christianity over Paganism,) was the Divine interposition more conspicuous, than in the success of the Protestant Reformation. When we consider likewise, that this great event appears to have been by no means the result of any preconcerted plan; but to have arisen, as it were, casually, out of the circumstances which presented themselves; one event leading to another,

ther, and one successful investigation preparing the way for further discoveries of truth; we are forcibly struck with the evidence thus afforded, of its being upholden by more than human power."

The learned author then proceeds to trace the early spirit of Reform, as manifested first by certain churches of Italy and Gaul, which rejected some of the tenets of Popery; afterwards by the Albigenses and Waldenses, whom he ably vindicates from the aspersions of Popish writers; and by the Lollards in England; the Hussites in Germany; the Tramontanes in Italy; and the Bohemians, the Lombards, and the Turlupins, &c. He defends the Reformers from the charge of insubordination preferred against them by their adversaries, observing, in respect of those in England in particular, that they acted in complete *subordination* to lawful authority, the Reformation being carried on here under the direction of the Bishops, "who were Bishops as truly and apostolically constituted as any bishops upon earth; and who, in refusing to submit to the Papal power, refused only to sacrifice their own just authority to an usurpation as unjust in its principles, as it was corrupt in its practice." He remarks, that some of the most bigotted Papists openly ascribed the reformation to the scandalous abuses of power which prevailed in the Romish church; and even sometimes spoke of it "as a proof of the Divine judgments upon the Papal enormities."

"It is not, however, the less pertinaciously urged, by these writers, that the Reformation originated in pride, vanity, evil concupiscence, and the like; and they infer, that its success is not to be wondered at, because it flattered and encouraged these corrupt propensities of the human heart. They compare its progress with that of Mahometanism; to which they pretend that it bears a strong resemblance, in point of character and principle. But, not to mention that the weapons of its warfare were totally opposite to those which Mahomet employed, (the terrors of persecution and violence being generally exerted *against* the Reformation,) these charges are manifestly unfounded. They proceed upon an assumption, that the ordinances of the Romish Church, relative to fasting, confession, penance, celibacy, and monkish seclusion from the world, were productive of humility, self-denial, continency, and other Christian virtues; and that the unauthorized and monstrous doctrines which it forced upon the belief of mankind, were conducive to true faith and a pious submission of men's reasoning faculties to the revealed will of God. Whereas, in truth, these ordinances and these doctrines were unfortunately found to have an opposite effect: since, by imposing upon men burthens too grievous to be borne, and such as had no warrant from the Holy Scriptures, they tempted them either to rest in mere externals, or to assume an appearance of sanctity, while they secretly indulged in the grossest lusts of the flesh, as well as in the most presumptuous speculations of the understanding. That this was too generally the case, is not to be denied; although it may readily be acknowledged that, even in the worst periods of this corrupt Church, some splendid exceptions were to be found, in men eminent for piety of principle

ciple and purity of conduct, and who truly adorned the Christian profession. But these, alas! appear to have been of rare occurrence. From those impieties and extravagancies, however, which were almost the universal result of the corruption of the Romish Church, the more correct principles of the Reformation tended to set men free; since while it exacted, from all, true Evangelical holiness, it released them from the unnatural and unscriptural restraints, which had only served as a snare and temptation to evil."

In further justification of the principles of the Reformation, the Author adds the following forcible arguments:

"To those who duly consider the nature and constitution of the Christian Church, the principles on which it is founded, and its importance to the very existence of the Christian *Faith*; and to those who have that regard for *sound doctrine*, which seems inseparable from a *firm belief* in the Divine origin of the Gospel: it will appear indisputable, that every thing which militates against the primitive authority of the Church, or against "the Faith once delivered to the Saints," has, so far, a tendency to overthrow Christianity itself; or, at least, to render it inefficacious. That the leaders of the Protestant Reformation did not *intend* any thing subversive of the primitive Constitution of the Church, is sufficiently evident, notwithstanding the repeated assertions of Papists to the contrary. The Protestants, generally speaking, resisted the Pope, not in his Episcopal character as Bishop of Rome, nor as Metropolitan or Patriarch in the province over which he might have lawfully presided; but as an unlawful *Usurper* of authority, both spiritual and temporal, over provinces, nay, over kingdoms and empires, wholly *independent* of him. That he was justly chargeable with this usurpation, and therefore not entitled to their obedience, they proved from the clearest evidences of History, from the testimonies of the Fathers of the Church, and from the doctrine of Holy Writ. They opposed the corrupt tenets and practices of the *Romish* Church, not because they questioned the power of the *Catholic* Church, to decree rites and ceremonies, nor its authority in matters of Faith, subject to the written word of God; but because the Romish Church had arbitrarily imposed, both upon its own members, and upon members of other Churches, articles which could not be subscribed, and services which could not be performed, without a departure from the word of God, nay, without incurring the guilt of absolute impiety and Idolatry. In short, they argued, (as the Apostle did,) that there could be no concord between Christ and Belial; and that they were under a *necessity* of withdrawing from the Romish Communion, or, to speak more properly, of shaking off the usurped dominion of the Pope, because submission to it was rendered incompatible with their obedience to God.

"Thus far, we see nothing which can fairly be construed into an attempt to overthrow the Christian Church, no infringement of its legitimate authority, no inclination to set aside the Apostolical succession of its ministers, or to slight any one article of the true *Catholic Faith*. On the contrary, many of the warmest advocates for the Reformation are well known to have manifested an unshaken attachment to Episcopacy, as of

Divine

Divine ordinance, and jealously to have adhered to all the great fundamental doctrines of Salvation.

"If these principles had been *universally* acted upon, vain, indeed, would have been the efforts of its bitterest enemies, to fix a stain upon the Reformation. But he, who is ever active to prevent evil from being remedied, or good from being carried into effect, found ready agents to promote his designs. From a resistance to oppression and usurpation, men of corrupt minds, and violent tempers, were easily led to "despise governments, and to speak evil of dignities," though rendered venerable by antiquity, and sanctioned by Divine institution. Others, from refusing to abide by the pretended infallibility of the Pope, in matters of Faith, were too easily carried into the opposite extreme, of regarding themselves as infallible: presumptuously framing Creeds of their own, however unqualified for the undertaking; measuring Scripture by the standard of their own Reason; and setting up private judgment, in opposition to all authority, human or Divine. Hence, the Christian world became again exposed to the inroads of Schism and Heresy; those two powerful co-adjutors of Infidelity, from whose influence, we may venture to affirm, that Christianity has experienced as much injury, as from the open attacks of its undisguised assailants."

The characters of the Anabaptists, the fanaticism of the Puritans, and the folly and absurdity of other enthusiasts, combined with the corruptions of Popery, at this period, to debase the pure religion of Christ, and increase the enemies of the Reformation.

The *ninth* Sermon is devoted to the Origin and Progress of Deism; animadversions on Herbert, Hobbes, and Spinosa; and on a new sect of Sceptics in the seventeenth century. In the *tenth*, the farther progress of Infidelity is pourtrayed from the beginning to the latter part of the eighteenth century; including remarks on Hume; the French philosophers; Gibbon, and others. The *eleventh* contains an account of the Infidelity of the present age; the French Revolution, Paine, Godwin, Geddes; Heretics, Schismatics, Jews, and Turks. And in the *twelfth* the Author recapitulates the foregoing view; exhibits proofs that Infidelity originates in the influence of the Evil Spirit; vindicates this doctrine from the imputation of Manicheism; shows the fulfilment of Prophecy in the whole of the History; answers objections, and concludes with an Inquiry into the future Events relating to the Church. But we must reserve our account of these last Sermons, which contain much interesting matter, and of the contents of the Second Volume, for a future Number.

(To be continued.)

Dr. Pinckard's *Notes on the West Indies.*

(Concluded.)

WE have already remarked, in our early observations on Dr. Pinckard's "Notes," the accommodating mode, which, throughout the work,

work, he appears to have adopted, of stepping aside to indulge himself in reflection, however remote it may be from the subject. This "travelling out of the record" may very well correspond with the notes of his "common place book" made at the time of observation; but when these "Notes" were about to receive an embodied form, a greater attention should have been paid to arrangement, the want of which, most certainly, constitutes a prominent defect in the performance. By this plan, or rather this want of plan, the mind of the reader is fatigued by constant repetitions, by a breaking in upon the current of thought, without any apparent motive for the intrusion.

We still have in view the tribute of praise which we paid to the author for his candour towards the humane conduct of Mr. Waith, and Mr. Doughan. Impartiality to Dr. P. obliges us also to mention, that there are several recorded instances in his work of the most refined cruelty exercised toward the slaves.

An affecting scene, which the author witnessed at a public sale of Negroes, at Berbice, is narrated in Vol. 2. p. 328: we cannot withstand the temptation of extracting the passage.

"In the course of the sale, a tall and robust negro, on being brought into the auction-room, approached the table with a fine negress hanging upon his arm. The man was ordered to mount the chair. He obeyed, though manifestly with reluctance. His bosom heaved, and grief was in his eye. The woman remained in the crowd. A certain price was mentioned to set the purchase forward, and the bidding commenced: but on the slave being desired to exhibit the activity of his limbs, and to display his person, he sunk his chin upon his breast, and hung down his head in positive refusal—then, looking at the woman, made signs expressive of great distress. Next he pointed to her, and then to the chair, evidently intimating, that he desired to have her placed by his side. She was his chosen wife, and nature was correctly intelligible. Not obtaining immediate acquiescence, he became agitated and impatient. The sale was interrupted, and as he could not be prevailed upon to move a single muscle by way of exhibiting his person, the proceedings were at a stand. He looked again at the woman; again pointed to the chair, held up two fingers to the auctioneer, and implored the multitude in anxious and suppliant gestures. Upon his countenance was marked the combined expression of sorrow, affection, and alarm. He grew more and more restless, and repeated signs which seemed to say—'Let us be sold together. Give me my heart's choice as the partner of my days, then dispose of me as you please, and I will be content to wear out my life in the heavy toils of bondage.' It was nature that spake, and her language could not be mistaken! humanity could no longer resist the appeal, and it was universally agreed that they should make but one lot. A second chair was now brought, and the woman was placed at the side of her husband. His countenance instantly brightened. He hung upon the neck of his wife, and embraced her with rapture, then folding her in his arms, and pressing her to his bosom, he became composed; and looked round with a smile of complacency, which plainly said, 'Proceed!—I am yours, yours, or yours! Let this be the associate of my toils, and I am satisfied.' The bidding

bidding was renewed! They exhibited marks of health and strength, and, quickly, the two were sold together for 1650 guilders."

For the honour of the national character, we must not omit to mention, that the men and women who attended this sale, were neither the men and women of Britain, nor of a British West India Colony. They were the produce of another country, the inhabitants of which, when settled in tropical regions, but too often exhibit a bluntness of feeling, an insensibility to the softer emotions of refined humanity, that is truly lamentable, and astonishing. Mr. Barrow, in his Travels in Southern Africa, has accurately delineated the character of this people, as exhibited at the Cape of Good Hope; "By indolent habits, excess of food, and fondness for indulging in sleep, they become no less gross in their persons, than vulgar in their manners. A young lady described the Cape and its inhabitants," observes the same intelligent writer, "in a very few words: *De menschen zyn moie dik en vet de huizen moei wit en groen.* 'The people are all nice and plump; the houses are all prettily white-washed and painted green.'" He further expresses his belief, that "there is no country in the world that affords so large a proportion of unwieldy and bulky people; and I am certain there is none where the animal appetites are indulged with less restraint, the most predominant of which are eating and drinking, or where the powers of body and mind are capable of less exertion." Dr. Pinckard, it is true, has not told us, that the houses of the Dutch colonists of Demerara are either white-washed or painted green; but we may reasonably infer that the inhabitants, particularly the females, are all nice and plump.

At an entertainment given by the British officers to the *polished* part of the inhabitants of Demerara, we have the following relation of Dutch female breeding and delicacy:

"The lady at my right elbow was very large, and of true Dutch figure. Her person may be well described in two words, broad and bulky! By some accident she had sprained her wrist, and this formed a ready apology for appealing to my particular attention, which, from not being in the habit of eating supper, I could the better devote to her service: but I almost fear to note to you the fact I have to relate, lest you should imagine that I assume a traveller's privilege, and indulge in the marvellous at the expence of a fair associate guest. Let me therefore premise, that in what follows, the boundaries of sober truth are not out-stepped one single iota; for I not only helped the lady to her meats, and poured forth her wines, but was further called upon to cut her food into small pieces, ready for the fork, by which I had the opportunity of observing literally *every mouthful.*

"Scarcely had we taken our seats, before my fair neighbour requested me to help her to a glass of claret, of which I found a *full* bottle standing *between* us. The ceremony of a gentleman drinking at the same time was not deemed essential; I therefore tasted but very lightly: yet it somehow happened, and without the bottle being once removed, that,

before the supper was at an end, the gentle lady was compelled to have recourse to a sound glass or two of Madeira, to supply the deficiencies of our *empty* bottle! with this, her eating was in no degree at variance, for she commenced by forming a solid stratum of two heavy slices of fat ham, after which I helped her from no less than *fourteen* other dishes, of each of which, to my surprise, she partook with seeming appetite! Such a supper I had not before seen swallowed by man, woman, or any thing in human shape! and though satiated, not satisfied, she afterwards desired me to reach towards her several of the dishes of fruit, from each of which, after liberally tasting, she *privately* gave a portion to a female slave, who was standing at her back; and when she rose to leave the supper room, I observed *under her chair* a loaded plate of fruits and sweets, which, without doubt, the negress had received instructions to convey home to regale her mistress on the morrow. This, by the by, is a custom, which I have more than once seen practised by foreign ladies, both Dutch and French.

"But what will surprize you most is, to know that after this *light supper*, my lady of Turkey stomach *briskly* resumed the merry dance! and, when I retired at five o'clock in the morning, she remained tripping it away as light as—— Batavian clay!"

To what a state of degradation must a people be reduced, where such behaviour is common, and is not considered as any violation of those laws of decorum which hold together the polished societies of Europe. From such degraded beings as these, wallowing in sensuality, and absorbed in the grossest ignorance, it ceases to surprize us that their conduct is harsh and cruel towards the negroes. Unrestrained indulgence in animal appetite has always been an enemy to the virtues, it dries up the holy springs of benevolence, it blasts all the charities. From the preceding specimen of Dutch manners, no wonder that Dr. P. complains of the deficiency of literature in the Dutch settlements of Guiana. The inhabitants render themselves totally unworthy of those attainments which constitute the best food of human life.

We have now to notice the author's observations on the seasoning or yellow fever. This dreadful depopulator of these fine regions, it appears, is most destructive to Europeans in the month of August; and those who are exposed to the sun, and whose employment subjects them to fatigue, fall early victims to this rapid march of death. Dr. Pinckard himself, notwithstanding the utmost precaution, and most commendable temperance, was assailed by this frightful malady: the sensations which he experienced, under the highest paroxysm of the disorder, cannot be better conveyed than in his own words.

"All the violence of disease now rushed in upon me, hurrying on towards rapid destruction. The light was intolerable, and the pulsations of the head and eyes were most excruciating—conveying a sensation as if three or four hooks were fastened into the globe of each eye, and some person, standing behind me, was dragging them forcibly from their orbits back into the head, the cerebrum being, at the same time, detached from its membranes, and leaping about violently within the cranium. A

wearying

wearying pain occupied my back and limbs, and in particular the calves of my legs, feeling as if dogs were gnawing down to the bones, while a tormenting restlessness possessed my whole frame, and totally prevented the slightest approach to ease or quiet. The skin was burning, and conveyed a pungent sensation when touched: the pulse was quickened, but not very full: the tongue was white and parched, with excessive thirst, and constant dryness of the mouth, lips, and teeth. I knew not from which I suffered most, the excruciating pain, the insatiable thirst, or the unappeasable restlessness; for all were equally insupportable, and either of them might have sufficed to exhaust the strongest frame. Combining their tortures, they created a degree of irritation amounting almost to phrenzy; and which, but for the means used to alleviate it, must have destroyed me in a few hours. No place nor position afforded a moment's rest. I rolled about the bed—turned every instant from side to side—placed my head high—laid it low—threw my limbs from under the sheet, hung them over the side of the bed—tumbled off the clothes, and moved about incessantly to find a resting place; but all in vain—no ease was to be found, not even a momentary respite was granted from this excessive torment."

The gentlemen of the medical profession will no doubt be anxious to learn the remedies prescribed for his recovery. Dr. P. who held no very high opinion of the local practitioners, was his own physician. Bark, opium, and the cold bath, effected his recovery. And here we cannot but remark, the uncommon defect of information on this most interesting subject, the Yellow Fever, which pervades that part of the work, in which it was to be expected to be treated with professional skill. Loose observations, it is true, lie here and there, and apparently made by an inquisitive and ardent mind. What we object to, and we are anxious to be understood, is, that these observations are of too general a nature, and too much scattered throughout the various letters of the work, to afford much assistance to that respectable faculty of which Dr. P. has the honour of being a member. The conviction of this truth appears to have flashed across his mind towards the close of the performance. The last letter but one of the work contains a summary of the preceding remarks on the causes and symptoms of the Yellow Fever. But we acknowledge that this summary does not satisfy us.

We have little to add concerning Notes on the West Indies, which has not been anticipated from our preceding observations. That the work is extremely amusing, we are willing to admit: but that it is likely to fill a chasm in useful knowledge, we very much doubt.

A Collection of Songs, Moral, Sentimental, Instructive, and Amusing; selected and revised by the Rev. James Plumptre, M. A. Fellow of Clare-hall. 12mo. 2 Vols. Pp. 940. 9s. 6d. Rivingtons. 1806.

IN the Twenty-second Volume of our Review, (P. 167, *et seq.*) we noticed

noticed the first collection of this description of Songs, and bestowed on it that degree of commendation which both the design and the execution of it seemed to us fairly to deserve. The present collection is considerably enlarged, and published in a much more convenient form. The worthy Editor tells us, in his preface:

"The present publication is intended principally for the higher class of readers, to occupy a place in the parlour window, or in the elegant bookcase of the breakfast-room or drawing-room. It forms a collection of short poems on moral and religious subjects, applicable to the general purposes of life; and however inferior some of them may be in point of composition, the far greater part are written by authors of established reputation in the literary world. The volumes may be useful to others, besides singers, either to take up and employ a leisure moment, when waiting for a party to collect together, for reading aloud for the amusement of a part of a winter's evening, as a companion in a summer-walk, or as a collection for young persons to commit to memory: and there are very many of them not as yet set to music, to employ the talents of the musical composers."

This is a just description of the collection, which is calculated to afford amusement without ribaldry, and instruction without tediousness. In our review of the first collection, we started some objections to the song of *Gleaning*, "in the persuasion that the respectable Editor of this useful volume will take it (the subject) into his serious consideration." The Editor has fulfilled our expectations, by adverting to the subject in the preface to the present volumes; and, it is but justice to our readers, to lay the arguments on either side before them.

"A critic of sound principles and candid judgment (see the Anti-Jacobin Magazine and Review for Oct. 1805. Vol. XXII. p. 175.) having objected to the song on Gleaning (see Vol. 1. p. 94.) I think it right to state his reasons, and to offer a few considerations in answer. "Perhaps some objection might be made to Mr. P's song entitled *Gleaning*, as it tends to impress the poor with a mistaken notion, that God has given them the right to glean; whereas the fact is, that they have no right whatever to enter upon the land of another, much less to take any thing off it; and that the permission to glean may either be granted or refused by the holder of the land; every ear of the corn in the field being his property, and his alone. This question, about which we should have thought there could exist no difference of opinion, has been decided in a Court of Law upon an action of trespass. It is certainly of consequence that such a mistake should be corrected; in order that the poor may know, that when they are *allowed* to glean, they are *enjoying a favour*, and not *exercising a right*. It is needless to point out the bad effects of a mistake of this nature: they are too obvious to escape the most superficial observer."

"That the poor have no *right* to glean in the fields of another, without his *permission*, both by the common law of the land, and by the law of God, I am ready to allow. But, after reading the passages in the law of Moses relative to gleaning, it seems to me evident that God intended this

this as one means of providing for the poor: "When ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest. And thou shalt not glean thy vineyard, neither shalt thou gather every grape of thy vineyard; thou shalt leave them for the poor and the stranger: I am the Lord your God." (Levit. xix. 9, 10. See also ch. xxiii. 22.) "When thou cuttest down thine harvest in thy field, and has forgot a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the Lord thy God may bless thee in all the work of thine hands." (Deut. xxiv. 19. See also ver. 20—22.) These passages are so strong, and the reasons for continuing the bounty being the same, as God has declared, that "the poor shall never cease out of the land," (Deut. xv. 11.) I cannot but think, that the farmer, who should forbid the *honest* and *civil* poor to glean in his fields, would be guilty of an act highly offensive to God. At the same time, as the law of the land does not *confirm* this command of God, the poor are not to *claim* it, but to consider it as *a favour*. Even Ruth, under the Mosaic law, did not consider that she had an undeniable *right*, but asked *permission*, "*I pray you* let me glean, and gather after the reapers among the sheaves;" (Ruth ii. 7.) and this I conceive to be implied in the song, in the *epithet generous* being applied to the farmer; an idea which I have more than once inculcated in my discourses from the pulpit at the season of Harvest: "This, which was commanded by the law of Moses, the *voluntary benevolence* of your masters continues to you:" and it is best, perhaps, that it should be so. Had the poor a right to *claim* it, it would be too often, as with the poor's rate, demanded on the one side with insolence, and given on the other "grudgingly and of necessity," (2 Cor. ix. 7.) The voluntary continuance of the bounty, with the view of pleasing God, and of securing his blessing upon the remainder, should create mutual benevolence, blessing "him that gives and him that takes;" or, rather, should excite in the breast of the farmer that most delightful sensation, experienced in the conviction of the truth of "the words of our Lord Jesus: it is more blessed to give than to receive."

"The insertion of the following verse, after ver. vi. will, perhaps, explain the matter in question more satisfactorily to all parties: it was not written till it was too late to give it in its proper place:

VII.

"For 'tis not by the law o' th' Land,
As rightly do we ween,
But God, who makes their hearts expand,
When farmers let us glean:
And a gleaning when we go, &c."

The reverend Editor having here conceded to us all that we contended for, we feel little disposed to pursue the subject; we cannot, however, refrain from observing, that whatever God intended "as one means of providing for the poor," in the state of society which prevailed in the early ages of the world; we have no reason to believe, that, in very different times, and in a very different state of society, he intended that the same means of provision should continue. *Then* there

there were no *rates* for the maintenance of the poor as there are *now*; and, under the present system, it would be highly unjust *(humanely speaking)* to adopt, as one means of providing for the poor, that which would be *exclusively* burdensome to *one* class of the community; because, upon every principle of justice, the burden ought to fall equally upon all, according to their respective abilities. We wish Mr. P. had also directed his attention to the question of *advantage*; since we are convinced, that he would have found that the time of the poor might be employed, with more profit to themselves, and certainly with greater benefit to the community, than in *Gleaning*. And this is assuredly a point well-worthy of consideration.

We shall select two or three of the songs, in this collection, not because they are *original*, but because they exhibit good specimens of this species of composition, and may serve to convince the writers of *nonsense-verses* in our modern operas, that *Poetry* or *Verse* is not *necessarily* connected with *stupidity* or *ribaldry*.

THE HUMBLE ROOF.

From the Opera of "THE LORD OF THE MANOR."

BY GENERAL BURGOYNE.

I.

"When first this humble roof I knew,
With various cares I strove;
My grain was scarce, my sheep were few,
My all of life was love:
By mutual toil our board was dress'd,
The spring our drink bestow'd,
But when her lip the brim had press'd,
The cup with nectar flow'd.

II.

Content and Peace the dwelling shar'd,
No other guest came nigh,
In them was giv'n, tho' gold was spar'd,
What gold could never buy;
No value has a splendid lot,
Unless the means to prove,
That from the castle to the cot,
The *all of life is love.*"

THE DOVES.

BY COWPER.

I.

"Reas'ning at ev'ry step he treads,
Man yet mistakes his way,
While meaner things whom instinct leads,
Are rarely known to stray.

One

One silent eve I wander'd late,
And heard the voice of love;
The turtle thus address'd her mate,
And sooth'd the listening dove:—

II.

" Our mutual bond of faith and truth,
No time shall disengage;
Those blessings of our early youth
Shall cheer our latest age.
While innocence without disguise,
And constancy sincere,
Shall fill the circles of those eyes,
And mine can read them there.

III.

" Those ills that wait on all below
Shall ne'er be felt by me,
Or, gently felt, and only so,
As being shar'd by thee.
When lightnings flash among the trees,
Or kites are hov'ring near,
I fear lest thee alone they seize,
And know no other fear.

IV.

" 'Tis then I feel myself a wife,
And press thy wedded side,
Resolv'd an union form'd for life
Death never shall divide.
But, oh! if fickle and unchaste,
(Forgive a transient thought,)
Thou could become unkind at last,
And scorn thy present lot;

V.

" No need of lightnings from on high,
Or kites with cruel beak;
Denied the endearments of thine eye,
This widow'd heart would break."
Thus sang the sweet sequester'd bird,
Soft as the passing wind,
And I recorded what I heard—
A lesson for mankind."

PASSION'S SWAY.

From the Opera of " NEW SPAIN."

BY MR. SCAWEN.

I.

" To shun the gay and gawdy bower,
To seek the hut obscure and low,
To laugh at fame, to fly from power,
If mighty love but will it so,

Is but poorly to obey
Passion's sweet but rigid sway.

II.

To deem the flint a bed of down,
The wild woods' fruits delicious food,
To mock mankind's united frown,
If such to mighty love seem good,
Is but poorly to obey
Passion's sweet but rigid sway."

This last song was written, not by Mr. Scawen, but by the Rev. Dr. Schoen, one of the chastest and best poets of the present age.

Memoirs of Richard Cumberland, with a Supplement and Index. 2 vol. 8vo. 1l. 1s. 0d. Boards. *The Supplement and Index printed separately in Quarto to complete the former Edition.* 5s. sewed.

IN our Review for March last, we recommended this interesting piece of Biography to our readers in the strongest terms, and we are happy to see, by the early appearance of this new edition, that the judgment of the public has so promptly sanctioned our praises. The author avails himself of the opportunity offered him by this republication, and has filled up a chasm in the latter part of his narrative: a part which appeared to us, and we dare say to most readers, to be obviously defective: we shall give the author's own reasons for this addition, and the more so, as the passage is otherwise very creditable to him for his attention to his first purchasers.

"February 19, 1806. I am this day seventy-four years old, and having given to the world an account of what I have been employed upon since I have belonged to it, I thought I had said quite enough of an humble individual, and that I might have been acquitted of my task, and dismissed to my obscurity; but certain friends, upon whose judgment and sincerity I have all possible reliance, tell me that I have disappointed their expectations in the narrative of what I have been concerned in since I came from Spain; a period, which, being more within their own time, might, as they conceive, have been made more interesting to them, and to the rest of my readers.

"It may be so; nay, I have reason to believe it is so, for I am conscious, that I was impatient to conclude my work, and was intimidated by the apprehension of offending against that modesty of discourse which becomes me to hold, when I have no better subject to talk upon than myself.

"In deference to their judgment, I shall now attempt to fill up that chasm, which they have pointed out in my imperfect work; but the volume which is in the hands of the first purchasers, and which I have disposed of to them with all its errors, I consider myself in honour bound to

to abide by; as I hold it not correctly fair to recommend a second edition by any means that may contribute to degrade the first; I therefore leave untouched all which the liberal patrons of my book are already possessed of, and now tender to them a few additional pages, which they may, or may not, attach to their volume, as they shall see fit.

"If therefore I have written indolently of this latter period of my life, it was not because I had been more indolent in it, for I might have said, without offence to modesty, that I have been much more active as a literary man since I have ceased to be busied as an official one; but it was because I had fallen into heavy roads, and like the traveller, who, wearied by the tediousness of the way, puts four horses to his chaise for the concluding stage; so did I hasten to terminate my task, shutting my eyes against every object that would have operated to prolong it."

As in the former work, so in this supplement, Mr. Cumberland continues to relieve the narrative by the introduction of many contemporary characters, which he sketches with the most interesting fidelity, and in a style of the highest point and pleasantry: in this Mr. Cumberland's talent is certainly inimitable. In perusing these pages, we lament to learn that any cause for irritation, however slight, should have arisen between characters so universally respected for their amiable habits as our author and Mr. Hayley: but we find that the zeal of the former, in vindication of his illustrious grandfather, Dr. Bentley, having led him to comment rather pointedly, though, in our opinion, by no means illnaturedly, upon some reflections of Mr. Hayley's in Cowper's Life, a rejoinder has issued forth in a supplement to that work, which Mr. Cumberland thus brings before the public. We cannot refrain from expressing a wish that some mutual friend of these veteran bards will undertake the task of restoring them to their former good opinion of each other: a task by no means difficult, we imagine, when the good sense of the parties is considered.

P. 4. "I have, unfortunately for myself, given offence to Mr. Hayley, and put him to the trouble of *stopping the press*, whilst advancing peaceably towards the completion of its labour, merely to make room for me in his *Supplementary pages to the Life of Cowper*, and with no other cause in view that I can comprehend, but to shew the world that he can be angry without cause. The passages he alludes to in my memoirs, are in the hands, if not in the recollection, of my readers. As they gave umbrage to him, I wish I could extinguish them; but that is not in my power, and he has made them necessary for my exculpation; to them of course I must appeal; to his pages there is no need that I should make any reference, for all the world will read what Mr. Hayley writes. Still I must think, that in the judgment of all men who have read us both, I shall stand acquitted of any purpose to affront Mr. Hayley; for surely, I may hope there cannot be a chance that any man besides himself can so misconstrue and pervert the compliment I meant to pay him.

"He doubts if I deserve the praise he gave me; I doubt so too, and my doubts were prior to his; I believe he also doubts if I am justified in publishing his verses. I confess I am at his mercy upon that account; yet

yet he gives me reason to hope he cannot be very angry with me, when I can quote his own authority in extenuation of my fault, for he says—that *the praise of Cowper is so singularly valuable from the reserve and purity of his disposition, that it would almost seem a cruel injury to suppress a particle of it, when deliberately or even cursorily bestowed. (page 4 add. pages Cowper's Life.)* Now, why it should be 'almost a cruel injury' to suppress Mr. Cowper's praise, and any thing like an offence to publish Mr. Hayley's, I do not comprehend: I have ever paid my testimony both publickly and in private to Mr. Hayley's genius, and how then can I be supposed insensible to his praise? Though I should profess myself even as vain of his applause as I could have been of Mr. Cowper's, there is one man at least in the world, who methinks might in his heart be moved to pardon and excuse my error. I must confess, however, that if Mr. Hayley had treated me no better than his hero has treated his *three kittens* in the *Colubriad*, I should not have esteemed myself justified in exposing his *lusus poeticus* to the ridicule of the reader.

"I had not the happiness to know the hero of Mr Hayley, and I am not quite sure that I have a clear conception of his character from his biographer's description of it; for when I am told in one page of the *reserve and purity of his disposition*, and in another close ensuing, of his *unsuspecting innocence and sportive gaiety*, I am rather puzzled how to reconcile these seeming contrarieties: especially when I am again informed of a *peculiarity in his character, a gay and tender gallantry, perfectly distinct from amorous attachment*. A *reserve* of this nature was indeed a peculiarity in the character of this gentleman; and whilst the ladies had nothing to apprehend from his *gay and tender gallantry*, his male acquaintance, who enjoyed *the unsuspecting innocence and sportive gaiety* of his disposition, very possibly overlooked the *reserve* of it, and found him a very pleasant companion with the property most characteristic of a very dull one.

"Now, I want all that respect for the *gay reserve* of the departed poet, which should cause me to appreciate his praise above that of the living one; and with all the reverence that I can summon, for a *gallantry so perfectly distinct from amorous attachment*, I cannot bring myself to honour Cowper, as a poet, one whit the more for his non-amorous gallantry, or Mr. Hayley, in the same light, one atom the less, though any one should officiously suggest that his *gallantry* may be of a different complexion. I have nothing more to offer in my own defence.

"On the part of Doctor Bentley, I shall hope that Mr. Hayley describes his character with no better precision than he does the reserve of Mr. Cowper, when he stigmatizes him as *an arrogant critic, subject to fits of dogmatical petulance, an imperious Patagonian Polemic*.—These would be hard words in some men's mouths; but I would fain convince the author of *The Triumphs of Temper*, that I have not been less edified than delighted by his poem; and as the natural suavity of his disposition has induced him to promise that my Grandfather *shall rest in peace for the present*, I can assure Mr. Hayley, that I should credit him for his mercy, if I could feel any horror of his vengeance; but when I know he cannot disturb that rest, over which he presumes to arrogate a dispensing power, I must put the best interpretation on his language that it will bear,

bear, and calmly tell him—if it was not nonsense, it would be something worse.

"But when Mr. Hayley, after venting these invectives against Doctor Bentley, is pleased to announce to the world, that he meditates *to pay his respects to him again, if Heaven allows him life and leisure to write such a preface as he wishes to prefix to the Milton of Cowper*.—It seems to me, that if this ingenious gentleman had not stopt the press at all, or only stopt his pen before he wrote this vaunting and inveterate paragraph, it would have been a rescue to his reputation. Let the public now decide betwixt the station, which Mr. Hayley fills in literature, and that which my ancestor once held, and say if I have cause to tremble at the flourish of this proud challenger's trumpet: no: I am well aware, that although a gnat can sound a loud horn, it is but a little insect; and I am confident that *arrogance* and *petulance*, when charged upon my ancestor by one so open to the rebound, will neither penetrate nor fix, but return back to the place from whence they came.

"In the mean time, I hope that Mr. Hayley, who piously refers his purpose to the will of Heaven, may have *life and leisure* allowed to him for all worthy undertakings, and wisdom to abstain from all ridiculous ones; and as for this meditated preface, which he brandishes over the ashes of dead Bentley, I hope he will wish to write nothing but what will do himself credit, and then I hope it will be just such an one as he *wishes to prefix*; but if it shall be his pleasure to attack him with a repetition of hard names and foul language, and calls that *paying his respects*, I trust there will be found some friend to truth and good manners, some temperate defender of the real character of that good and benevolent man, who will bring his rash assailant to a better sense, by convincing him how very little oil will serve to suffocate a wasp.

"Mr. Hayley calls Dr. Bentley *the god of my infantine idolatry*. I have simply related what I knew of him as a boy. I hope there was nothing fulsome or extravagant in my puerile anecdotes, and trust I have neither made him a god, nor myself an idolater. I do not charge that upon the biographer of Mr. Cowper, though in me, as an infant, such weakness would be more excuseable than in him as a man. Still I own myself impressed with a warm, and heartfelt respect for the memory of my grandfather; but it is a respect 'on this side of idolatry;' and when I said of Mr. Hayley, that he was one of the last men living, who should disparage Bentley, it was because I regarded him as one of the best classical scholars of his day.

"In conclusion, I declare, that I never meant to give offence to Mr. Hayley; and, as I think, he had no shadow of a right to take offence, I cannot consider myself bound to apologize."

A well drawn character of Mr. Pitt as an orator follows this Philippic. Mr. C. contrasts him with Cicero; but on his merits, as a statesman, he is totally silent. We have also a very interesting sketch of Lord North, "in the darkness of his latter days," in which the author's goodness of heart is as conspicuous as are his candour and critical judgment, evident from this short passage, page 44.

"I could instance a very ingenious contemporary, who is both a poet and

and a scholar of no common rank, a man withal of modest conversation, and, amongst my acquaintance, one of the very last to whom I should impute a natural depravity of mind; yet it must be confessed, the muse of Mr. Moore is by no means pure, and he is a writer of love-songs much too highly coloured. I am not amongst his intimates, yet I have seen enough of him to be persuaded it is not his character to do purposed mischief; but having, together with the gift of poetry, the grace of song, and his style of composition in music being professedly that of the tender and empassioned, he falls into the habit of suiting his words to his strains, and addresses soft love ditties to imaginary mistresses. That he can write gravely, solidly, and sublimely, no critic, who has read his volume, will deny. There are passages, particularly in his Epistles, that are conceived in the true and genuine spirit of poetry. Had he been less tenacious of quantity, and thrown aside some loose disreputable trash, that takes from value what it adds to bulk, no critic could have wounded any feelings, that a gentleman should own. He gives a reason why he did not do this, which would have disarmed most men of their severity; but if he has really mixed too much of levity with his better matters, (which I am afraid is the fact,) let him remember, that he owes an atonement to candour; and as he has youth for his apology, and genius for his resource, let him urge his muse upon some nobler undertaking, and when he has subjected his composition to the review of his correct and judicious friend, Mr. Rogers, he may surrender himself without fear to the criticism of the world at large."

There is some sprightliness in the retort upon our brother Reviewers in the north, which induces us to transcribe the passage from p. 48.

"There is a northern junto of periodical critics, who have rendered themselves extremely formidable to us poor authors, and to whom such of us as have viands at command, offer them up, as Indians do their oblations to the devil: whilst they, who know that we do not incense them out of love but fear, receive our knee-worship with indifference, and despise us for our meanness. I have not the honour of being personally acquainted with any one of these gentlemen, but I perceive that my sheets amongst others have been taken into their laundry, and have gone through the usual process of *mangling*. I am truly and sincerely obliged to them for the great consideration they have had for the feeble fabric of my manufacture; on which they have bestowed so very gentle a squeezing, as not to break a thread, that was not rotten before they handled it, nor make one hole but what a housewife's hand may darn. In short, though it is so much my wish to be well with them, I cannot compliment them on their sagacity, forasmuch as they have not hit upon a single fault in my imperfect work, that was not much too obvious for any common marksman to have missed.

"They say with a great deal of natural good manners, that they should have been better reconciled to me, if I had talked more of other people and less of myself. This marks a delicate attention to certain feelings, which I am proud to find they give me credit for, and I wish as much as they can do, that I could have discovered the happy means of being

being my own biographer without egotism; but having been induced by reasons, which I have not scrupled to confess, to render an account of my life and writings, whilst I am yet living, and personally responsible for the truth of what I have written, I endeavoured to the best of my power to lighten a dull topic by digressions, wherever I could avail myself of an opportunity; and if these gentlemen found those digressions the more tolerable part of my performance, so did I also. They seem as if they had written for the very purpose of confirming me in my own opinions."

"The friends who know with what hesitation I yielded to their advice, and undertook this task, can witness that I did not expect to make my own immediate memoirs entertaining to the public; yet every reviewer, who has condescended to notice them, (those of Edinburgh excepted,) have [has] had the charity to make me think they had read me with complacency. But they were my countrymen; they could feel for my motives, they could allow for my difficulties; they had too much manliness of nature to endeavour at depressing me, and forbore for a time to be critics, for the gratification of exhibiting themselves in the more amiable character of gentlemen.

"I understand that these acrimonious North-Britons are young men; I rejoice to hear it, not only for the honour of old age, but in the hope that they will live long enough to discover the error of their ambition, the misapplication of their talents, and that the combination they have formed to mortify their contemporaries, is, in fact, a conspiracy to undo themselves."

Mr. Cumberland informs us, that he is engaged upon a novel, which he hopes "may interest the scholar as well as the idler; something which gravity may read without contempt, and modesty with out a blush:" no one is more capable of executing such a task; and it has often appeared as matter of surprise to us, that his attempts in this species of writing had not been followed up by something on which he would devote the attention requisite to the polish of a superior work of the kind. It also appears, that he is employed upon an epic poem, in conjunction with his friend Sir James Barges, to be entitled the EXODIAD. The subject, which is certainly fine, is the history of Moses, from his leading the Israelites out of Egypt, to his death upon Mount Nebo, [Not Horeb, as printed, we suppose by mistake, in the work before us.] An epic poem, at seventy-five, is certainly an extraordinary undertaking; and which, if executed with spirit, Mr. C. may challenge the history of our literature to produce a parallel to. There are many judicious observations relative to our theatre in these pages; a subject which Mr. Cumberland is thoroughly competent to discuss, and on which his opinion will, we have no doubt, be explicitly depended on. In page 92, he says,

"The living actors can do justice to the living authors, let them write as well as they can, and as much better than they do write, as it shall please Heaven. If their wit provokes them to attempt a comedy, the danger will not be, that any part shall be too good

for

for the performer, but that the performer shall think himself too good for the part. I am satisfied it is not in my power to name the time within more than half a century past, when the stages of Drury-Lane and Covent-Garden have been better furnished with comedians than at the present hour. Perhaps it is to be lamented, that their influence is such, as to induce an author to make greater sacrifices, and pay more attention to the particular persons, whom he has in view to represent the characters of his play, than to the general interests of the play itself; and though I would not be understood to insinuate, that an actor or actress should not have the privilege of declining certain parts that may be tendered to them, yet I am fully warranted to remark, that they exercise that privilege much too frequently, and upon too frivolous objections. They are become exceptions to a degree, that the stage in former times had no idea of; and this unaccommodating caprice reduces the author either to sacrifice the harmony of his composition, out of flattery to their freaks, or, by submitting to the rebuff, put his play upon its trial, with the discouraging circumstance attached to it, of having begged its way through the repugnant heroes and heroines of the green-room. It may not be unreasonable in some cases to expect compliance; but when the director of the theatre concurs with the author in deciding on the cast, either the performer must do his duty, or the writer should withdraw his play, and give his reason to the public.

"But it is not in this particular only, that the conduct of our theatres seems to need some further regulation; there might, in my opinion, be a better mode adopted than what they now pursue, in treating writers for the stage, and passing judgment on the manuscripts referred to them. As there can be no premeditated offence in the person who makes suit to be accepted, there should be nothing that can wound his feelings in the manner of rejecting him. He has an equitable right to know the judge, that passes sentence on his work; and there cannot be a good reason why that judge should only be heard to speak through the organs of the prompter, and commit the manuscript to be sent back to its owner, with a note from that servant of the side-scene so uncourteously concise, that it would barely serve to warn an actor to rehearsal.

"If it were to be wished that he, whose first proposal does not suit, should not be tempted even to propose again, a more effectual method of accomplishing that end, can hardly be devised. The flame of that dramatic passion must be very strong, which the prompter's extinguisher, thus applied, cannot put out: but if an easy intercourse between parties, mutually interested to serve one common cause, ought in all good policy to be furthered, every thing that can give disgust and irritation, should with caution be avoided; for in every pursuit where ambition is praise-worthy, attempts should be encouraged.

"Conducted as the business now is, the ruler of a theatre may well complain of the burthen of his office: but if a judicious and respectable person was sought out and specially appointed for the purpose of receiving, reading, and reporting upon, dramatic compositions, tendered for acceptance, all cause of complaint on the part of the *genus irritabile* would be removed, and there would be no accumulation of the obnoxious mass of manuscripts, that occasion so much trouble to the holders, and give such matter of complaint to the authors, who are destined to

be tantalized by long expectations, and at length dismissed by short answers. This person, if duly qualified for his office, will readily distinguish such performances as are evidently inadmissible, and in the disposal of these nothing more will be required than expedition, and a courteous manner of declining the offer; whereas now, when manuscripts of this description are suffered to lie upon the shelf, though they have no title to be accepted, their owners have still just reason to complain of delay.

"There will of course be other tenders made with more respectable pretensions, but which, nevertheless, upon the whole, it may be judged expedient to decline; in these cases I should conceive it right to qualify their rejection with such general observations and remarks, as may not only soften disappointment, but convey instruction: candour of this sort would inspire ambition; and if there was a spark of genius in the writer of a piece so treated, it would cherish and improve it.

"When a drama shall be judged worthy of acceptance, it must still, from the nature of all human compositions, be found capable of improvement; how many novelties are improvidently brought forward, whose general merit is so glaringly defaced by obvious errors, or stifled by disgustful and unnatural excrescencies, which, in their passage to the stage, might and ought to have been corrected and lopt off! It is then, if the author is not deaf to all advice, and unobservant of effect, that in the course of the rehearsals he may give the finishing touches to his production; and how much depends upon the proper conduct, and enforcement of those rehearsals, I need not observe; they certainly demand attention, and I suspect they need reform; for what between the affected carelessness of some performers, and the real indolence of others, the play is in part kept out of the author's sight, who is told that such and such an actor will be present at representation; or, in other words, that he will get his part, when he can no longer put it by, and speak out to his audience in self-defence, though he has muttered and slurred it over to his author at rehearsal through mere laziness or self-conceit. But neither these nor any other remarks, how apposite soever, can be said to be in place, while the stage is so pre-occupied by spectacle! As a gaudy equipage will attract notice, though it shall carry a dull company withinside of it, so will fine scenery and rich dresses hide the nakedness of nonsense, and sweet melodies impart a grace even to the lamest and most wretched metre.

"If nature can hardly be upheld by Mrs. Jordan, or Shakspeare by Mr. Kemble, what author in his senses will attempt a comedy more legitimate than Forty Thieves, or a tragedy more serious than Tom Thumb?"

We have passed over such particulars as relate principally to the author and his family, confining our extracts to circumstances of a general tendency: though there are many others of the former description in these pages, which would have tempted us to extend the length of this article, did we not know that few purchasers of the former work will neglect to append this supplement to it: to which a very useful article is added; namely, a copious index.

A complete Dictionary of Practical Gardening, comprehending all the modern Improvements in the Art, whether in the raising of the various Esculent Vegetables, or in the forcing and managing of different Sorts of Fruits and Plants, and that of laying out, ornamenting, and planting, Gardens and Pleasure-Grounds: with correct Engravings of the necessary Apparatus, in Buildings and other Contrivances, as well as of the more rare and curious Plants, cultivated for Ornament or Variety: from Original Drawings by Sydenham Edwards. By Alexander Macdonald, Gardener. 2 vol. 4to. 3l. 10s. or 6l. 16s. 6d. with coloured plates. Kearsley. 1807.

A DICTIONARY of this kind was certainly much wanting, as, since the publication of Miller's, numberless improvements have been made in the art of Gardening; and indeed, whether from the alteration of *Climate* or of *Style*, it would be highly unsafe to follow his directions in respect of the management of a Kitchen Garden. For the acquisition of useful information on this subject, the form of a Dictionary is indisputably the most convenient and the best; as a man may instantly refer to any article which may be the object of his present attention. And, indeed, the same may be said of *Geography:* a good Geographical Dictionary, by the bye, including all the late discoveries, would be a most useful publication.

"While," says the author in his preface, "almost every other department of useful science has been arranged and brought into a more accessible and convenient form, in the shape of a Dictionary, that of *Gardening* has remained nearly without assistance in this respect. The present is, however, an attempt to render so important and beneficial a branch of knowledge more easy and comprehensible, by better and more correct explanations of the various objects which it embraces; by more full and accurate descriptions of the different plants and processes; and by more clear and distinct delineations of the various modes of culture and management by which they may be raised, preserved, and brought to perfection, in the easiest and most expeditious manner. The execution of this undertaking, from the difficult and imperfect state of the art, has been attended with considerable labour and trouble."

We cannot agree with Mr. Macdonald, that the art of Gardening is in so imperfect a state as he represents it to be in; on the contrary, we are disposed to believe that it has advanced pretty nearly to all the perfection of which it is capable; certainly Horticulture has been very greatly improved within the last twenty years; and, indeed, without that improvement, such a book as that now before us could not possibly have been produced. We proceed with the quotation:—

"But the author hopes, from the practical knowledge which he possesses, and the various sources of information of which he has been enabled to avail himself, that it has been performed in a manner that will not be found

found less useful in directing the practical Gardener, than those who are not so conversant with the nature of the subject, as bringing them more fully acquainted with the various methods that have been commonly employed, as well as those which have been suggested by modern experience.

"In addition to these advantages, the work also affords others that are probably not of less utility to the horticulturist; those of having accurate REPRESENTATIONS of many of the most rare and curious plants that are cultivated in shrubberies, or other parts of pleasure-grounds, and in green-houses and stoves, engraved from original drawings of the plants, by the best artists, as well as of all the different improved buildings and other contrivances employed in the raising, forcing, and preserving the various sorts of fine fruits and tender vegetables, taken from those made use of in actual practice with the greatest economy and success."

We have looked over the work with the greatest attention, and are enabled to say, that the author has not here overrated its merits. It contains all the information that can be required, respecting the Kitchen and Flower-Gardens; Shrubbery and Pleasure-Grounds; Hot-Houses, Green-Houses, and Melon-Pits; and all the best and most approved writers on the subject have been diligently consulted, and the most useful parts of their productions carefully extracted. In a word, the author has great merit for the industry and judgment which he has displayed in his compilation, as well as for the practical skill which he has manifested in the composition of many of the articles. The engravers have done justice to the plates, which are executed with neatness and accuracy; though two or three mistakes have been made in the *names* of plants on the copper-plates: e. g. *Lenna* for *Senna*; and *Traxinella* for *Fraxinella*. The colouring of the plates, too, a matter of no small importance in subjects of natural history, is in general very good. The only exceptions which we have noticed, are the following. The *Scarlet Azalea* is too highly coloured; the red of the flower is much paler than it is in the plate. The yellow of the *Laburnum*, in pl. 18, is not sufficiently vivid. The red of the *Scarlet Lychnis* is too dusky. And in the *Double Purple Groundsel* we have a *dark red* instead of a *light purple*. With these exceptions, the coloured plates are highly creditable to the artist. And, upon the whole, we recommend this work as containing a great body of useful information, on the subject of Horticulture, in all its branches, perspicuously arranged.

Reasons for not making Peace with Buonaparté. To which is added a Postscript. By William Hunter, Esq. Second Edition, corrected. 8vo. Pp. 119. 2s. 6d. Stockdale. 1807.

THIS is one of the best written political tracts which has fallen under our cognizance, for a considerable time. The author writes with equal spirit and impartiality; his notions of policy are liberal

and enlarged; his conceptions are eminently just; and his principles strictly sound. He begins by admitting, in their fullest extent, the evils inseparable from a state of war, and shows that a just sense of them invariably accelerated the conclusion of peace, in times antecedent to the French Revolution. But the present times, he truly observes, are widely different, and consequently demand the adoption of different measures, and the pursuit of a very different system of policy. He draws the comparison, or, rather, the contrast between the two periods, so ably, that it would be unjust to give it in any words but his own.

"Such was usually the case whilst Europe remained an organized community. The maintenance of the old federative system so nearly balanced the strength of different states, or sets of states, and the preservation of that system was so firmly supported by habit and opinion, that the means of war were circumscribed, and its evils mitigated. Although the occasion of much intermediate suffering, yet it was not distinguished by any peculiar ferociousness of enmity; and, when it ceased, affairs were speedily restored to their former prosperity. Governments retained their political rights, and the bulk of mankind their civil liberties. Even small states flourished without danger of extinction, and a sense of justice predominated, amidst the excesses of revenge, the triumphs of strength, and the accidents of fortune. When peace returned, equity and moderation returned with it, and as far as remuneration could be made, it was seldom denied. Whilst this liberal system of hostility was adhered to, half its horrors vanished, and the calamities with which it was unavoidably attended, were, in some measure, atoned for, by the heroic virtues which it inspired, and the splendid atchievements which it displayed.

"It has most unfortunately been the fate of the present generation, to witness a total change in this prescribed mode of waging war, and to see all the mild and honourable maxims of preceding times deserted, for the substitution of sanguinary cruelty, implacable revenge, and inordinate ambition. One man has, for some mysterious purpose, been selected as a scourge to the rest of his species. His success, aided by the pusillanimity of his adversaries, and by a concatenation of events which baffles all explanation, has enabled him to practise hitherto with impunity, all the meanness, and tyranny, and violence of his nature on prostrate humanity. From the outrageous and intolerant maxims which he adopts, the social world is reduced to that melancholy state, that war becomes preferable to peace—All hope of accommodation is dismissed from the character of an antagonist, and independence can only be preserved by resistance.

"Such is the position in which what still remains of Europe, and particularly this country, is placed relatively to France: and I have no hesitation in saying, that as long as mankind is cursed with the usurpation of Buonaparté, that is, as long as France remains obedient to his iron rule, there can be neither honour nor advantage, nor even safety, in repose. Whilst he is suffered to live in authority, we may as well throw away a useless scabbard, for we can only sheath the sword to our shame or our destruction."

In this sentiment, and, indeed, in nearly all his sentiments, excepting those on the subject of the slave-trade, we perfectly concur with this intelligent writer; and, in fact, the line of argument which he has adopted throughout the tract before us, is that which we have often taken up ourselves, when we have had occasion to discuss the same topics. Mr. Hunter justly considers the league formed by the commanding genius of Mr. Pitt, a few months before his death, for repressing the insatiate ambition of the Corsican usurper, as eminently calculated to produce the accomplishment of that desirable end; and as failing only through blunders and miscarriages, which it was impossible for Mr. Pitt either to foresee or to controul. This truth we have frequently laboured to impress on the minds of the public, who, we suspect, are more disposed to admit it now, than they have been at any preceding period. Our author's observations on the conduct of that illustrious statesman, whose eminent services are at length acknowledged even by his political enemies, reflect credit as well on his principles as on his judgment.

"That ignorant people should be determined in their opinions of the prudence and utility of plans by their result; that they should consider that plan wise which is successful, and that one destitute of all wisdom to which fortune denies her suffrage, is not surprising—but that men of enlightened understandings and clear perceptions should declare themselves to be under the influence of the same inconsequential conclusion, savours more of jealousy or want of candour, than of that defect of judgment to which we might otherwise be inclined to impute their declarations. It must nevertheless be admitted, (if we reflect a moment,) that a very bad plan may meet with fortune, and a very good one be defeated in its operation, in the same manner as a very bad action frequently reaps the reward to which a very good one is alone entitled. Yet the plans, and the actions remain unaltered. They still retain the same inherent qualities, the same intrinsic merits, the same sound or prejudicial principles. All that depends on man in speculating on the contingency of future events, is to deliberate coolly, to resolve firmly, to rouse inactivity, to repress rashness, to weigh times and circumstances, to quadrate ends with means. When he has done this, he has done all that can be expected from him, and, having faithfully discharged his duty, whatever may be the event, he stands completely justified. The body of diplomatic correspondence which was laid before parliament, proved how ardently, and how beneficially, Mr. Pitt had laboured for the glory of his country, and the deliverance of the civilized world. Those papers completely evinced that every thing which depended on the councils of this country was effected; that no precaution was overlooked: that every arrangement or combination which could be supplied was observed; and that nothing which political sagacity could accomplish or devise was omitted. Subsequent mistakes may have been committed, but Mr. Pit was already on the bed of sickness, exhausted by previous intensity of application, by mental anxiety, and bodily pain: and his colleagues in office were deprived of the assistance and superintendance of his matchless genius. Had he, happily for his country, lived, his defence would have wanted no other advocate than

than himself. Disdaining those little arts to which other men so generally resort, he never courted popularity by flattering the ruinous prejudices of the people. He only wished to be judged by the purity of his intentions, and the utility of his measures. His whole life was dedicated to the service of his country, and in the service of his country he died. The last words which his lips pronounced, were an ejaculation expressive of the fervour and sincerity of his patriotism. His long and eminent services entitle him to the everlasting gratitude of this nation; and, when party feeling and animosity shall have subsided, he will be admired as much for his political address, as for his financial dexterity, the intrepidity of his mind, the splendor of his eloquence, or the integrity of his views. Posterity will do him justice; and his posthumous fame will shine forth in the estimation of future generations, with unclouded lustre."

This is a tribute of justice to the father of a confederacy, which is justly characterized as "one of the most formidable that ever sprang up in the European commonwealth;" a confederacy which could only have failed through a combination of stupidity, cowardice, and treachery, that could not possibly form the ground of a rational expectation. Mr. Hunter very ably traces the conduct of Buonaparté on that occasion, and clearly demonstrates, that it was equally devoid of political sagacity and of common sense; and that his success was owing not to his own skill, judgment, or foresight, but solely to the absence of all these qualities in his opponents. He adduces incontrovertible facts in support of his argument; and draws from such premises the most legitimate deductions. He then follows the usurper to his imperial cabinet, and marks the workings of his mind in the bosom of peace. All favourable as the treaty of Presburgh was to his views, if those views had admitted of limitation; all flattering as it was to his ambition, if that ambition had not been insatiate; he had no sooner concluded it, than he betrayed the utmost contempt for all its provisions, and began to extend the limits of his already enormous power, by new acts of aggression, as unprincipled as they were unprovoked.

"Under such circumstances, what is to be done? Let me simply ask, Is any confidence to be placed in the faith of such a man, or can there be any hope of security or salvation but in war?

"People immediately exclaim: Is then this war to be eternal? By no means.—But as long as Buonaparte lives, that is, as long as his political life endures, unless his ambition be corrected and confined by a material diminution of his power and success, and by the consequent dissolution of all his dependent governments, and the deposition of all his mushroom kings, I cannot conceive any possible result from peace, but injury and insult, leading inevitably, in the course of a few months, to aggravated hostility.

"If there were any chance of the durability of peace, even if it could not be obtained without considerable sacrifices, I should be among its warmest advocates; because I should then contemplate, at no distant date, the subversion of Buonaparté's sway. Having founded a military government on the wrecks of civil liberty and domestic happiness, he can only support

support it by an innumerable armed force, which armed force can only be kept in subordination by the occupations which stimulate its activity, and the privileges and plunder which reward its toils. These pursuits and inducements withdrawn, the weapon which has been raised for his defence would recoil on its author, and be turned to his destruction. However, therefore, he may be desirous of a short cessation of hostilities, the better to arrange his future projects, he has proceeded too far in the career of atrocious ambition to stop, and war would to a certainty return, the moment it suited his purpose.

"Has not this been the uniform consequence of every peace which has been concluded? His restless and arrogant disposition grasps at universal controul. When states have been sufficiently weak, he has compelled them, without ceremony, to join with him in league, that they might administer to his wants by their own impoverishment, and flatter his vanity by their own degradation. When they have been too strong for this kind of irksome discipline, in the hope of reducing them to the proper standard, he has, by unremitting insult and aggression, again forced them to take up arms. We have, ourselves, hazarded an experimental peace, highly advantageous to France, and productive to us of nothing but danger, disgrace, and expense. But if we suffered materially from our last act of pacification; if, with all the reluctance of the government of the country to resume hostilities, they were not then to be avoided; what fair prospect of better success can we figure to ourselves at this moment? Has any radical change in the character of this usurper taken place, so as to warrant us to frame such an opinion, or to cherish such hopes? Has he discovered less ambition, less arrogance, less cruelty, less injustice? Have the execrations of mankind penetrated to his heart, and awakened there any feelings of shame, or honour, or remorse? Has he betrayed any signs of contrition for past enormities? Has he shewn any desire to atone for the innumerable crimes which he has committed, for the torrents of blood which he has shed, for the mighty mischiefs which he has occasioned, for the dreadful calamities with which he has afflicted the living generation? On the contrary, does not every act of his life bespeak a more rooted habit of wickedness, a more sovereign contempt for the just prejudices of mankind, a more determined resolution to coerce obedience, a more extended sphere of barbarous and intolerant ambition? Is then the public law of Europe to be annulled by the mere mandates of this turbulent upstart? Are the dismissal of hereditary kings from their thrones, and the elevation of base-born scoundrels to their stations, to be regarded as occurrences no longer entitled to resistance or notice? Are the dissolutions of old governments to be supplanted by the daily innovations of caprice, and the continent of Europe to be bound in the fetters of military despotism, without remonstrance or murmur? Is every corner of the earth to be ransacked for proscribed individuals to feed the voracity, and, as far as human life can effect it, to glut the base revenge and sanguinary cruelty of this outrageous assassin? the question is—Is all this to be tamely endured, or valiantly resisted?"

If *resisted*, it may be destroyed; if *endured*, it will destroy every other state. Happily for this country, the provident adoption of the new

new plan of finance, will enable us, with scarcely any perceptible increase of our burdens, to resist this horrid system of outrage and desolation for a much greater length of time than it is at all likely to last. So large a portion of mankind are apt to be led away by the splendour of victory, and to sink in the *end* accomplished the *means* by which it was obtained, and consequently to adopt the most pernicious errors, and the most false estimates, that we are always happy to see the attention of an able writer directed to such aberrations from sound judgment and right reasoning. Mr. Hunter, at least, has formed a very correct estimate of Buonaparté's character.

"Buonaparté has at length so far revealed the execrable atrocity of his character, that every vice and crime, which have hitherto been committed by man, have been perpetrated by him; not by chance, not from necessity, but from gratuitous depravity and wantonness. No mask can any longer cover his hideous deformities; but all that suffering humanity can dread from the snares of perfidy, the contrivances of meanness, the chains of tyranny, the exactions of avarice, or the tortures of cruelty, may be expected as the matured fruits of his domination. Beyond his present destructive limits he cannot well go. With all his ingenuity, he must nearly have exhausted variety, and can scarcely deviate into a new crime.

"A man who acquires an ascendancy over others in the same rank of life, whose ambition is equally aspiring, and whose designs are equally adventurous, must, undoubtedly, be distinguished by some qualities in which the others are deficient, and to which his superior success is attributable. But when I hear people prostituting the epithet of *great* in its application to Buonaparté, I confess that I feel a mixture of horror and indignation which no language can communicate. That Buonaparté is an extraordinary man, I admit:—That his fortune has been far beyond every example which the history of mankind has unfolded, I allow: but that there is any one ingredient in his character, which entitles him to the distinguishing appellation of *great*, I totally deny. A truly great man is brave, generous, humane, magnanimous, and just; temperate and mild in prosperity; in adversity firm and undaunted; accomplishing his purpose with the least possible mischief; mindful of benefits; forgetful of injuries—moderate even in the midst of conquest; and the moment an enemy is subdued, extending to him the protection of a friend. If this portrait of greatness be correct, need I add that Buonaparté, in every prominent feature of his character, is the exact reverse. Blood-thirsty, tyrannical, treacherous, revengeful, capricious, ungovernable in his rage, implacable in his resentment; and these unruly passions not unfrequently disgraced and disfigured by all that is contemptible in thought, and ridiculous in action. This *imperial* man can buffet and fret, and storm and abuse, and, in the workings of his infuriated temper, can hack and gash chairs with penknives, tear dispatches, kick his attendants, and break tables and windows by corporal exertion. These are literal facts, of which any one who visits his apartment, in the Thuilleries, may be convinced. This is what he can do in his cabinet, and, were he there confined, his mischief would not exceed that of many other maniacs. But when such a demon is invested with

with absolute power; when he is provided with the resources of an immense empire; when he has 600,000 men in arms, and at his disposal to execute his licentious decrees: when he can prowl about unhurt in quest of prey; and fix upon any victim, within the range of his domination, which his pampered appetite chuses to select; the fate of those who are exposed to his fury is so truly deplorable, the danger of tolerating such excesses is so eminently perilous, that no rational being can pretend to say that resistance to such a ministration is not among the most sacred duties of human action.

"There is a baseness of spirit in the conduct of this man, that is perfectly unintelligible. To the softer emotions, his breast is inaccessible. He wars with human nature: he deals in promiscuous wickedness. Nothing can disarm his vengeance, or assuage his malice. Neither sex nor age is sheltered from his fury, and to the supplications of innocence, or the tears of beauty, he is equally inexorable. The arrest and barbarous treatment of Mrs. Spencer Smith, a few months back, merely because she was the wife and sister of two English gentlemen who have the honour of having excited his hatred, have shewn the extent of his persecution. Even the common courtesy of a gentleman is totally unknown to him. When Mr. Fox, not long before his death, personally applied to him for the release of three or four friends, among the number of those who had been so long and so unjustly detained in France, he peremptorily refused. If the request had been made by some clerk in office, or any other person of as little consequence, it would have stood a better chance of success."

If the powers of the continent had entertained such just views of the conduct of Buonaparté, and of its consequences, Europe would not have to deplore her present degraded situation. Yet we are not very sanguine in our expectations of resistance to his tyranny, from the wretched slaves over whom he exercises a despotic sway; though we know that he is an object of general detestation to all classes of people in France. Should he, however, meet with any signal defeat in Poland, and should Austria, released from the operation of her fears, and urged to a proper sense of her situation, arm against the common enemy; 'tis possible that his subjects, at present awed by his power, may rise against their oppressor. But this is an event on which our hopes and expectations are, we confess, at variance. Mr. Hunter draws a true picture of the present state of France, and contrasts it with the situation of the people under the monarchy. He represents it as one vast scene of oppression, extortion, distress, and misery. The increase of taxes, though carried to an enormous extent, is inadequate to defray the monstrous expenses of Buonaparté's government. The people, from inability to dispose of the produce of their industry, are reduced to the necessity of paying the imposts in *kind*: and such is the derangement of the finances, that nothing but a second national bankruptcy can afford even a temporary relief. It is the usurper's policy, therefore, as well as his interest, to carry on a war which supplies a pretext for maintaining his troops at the expense of other nations. It is probable,

liable, then, that his tyranny, and his acts of aggression, will end but with his life. Of his destructive progress, and of the wretched lot of those people who fall within his grasp, the following is an accurate description:

"Such has hitherto been the uninterrupted course of his fortune, that the guidance of those measures of discretion and forbearance, which usually determine the actions of other men, are unacknowledged by him. When he commands, he expects implicit obedience; and any question about his right, or resistance to his authority, is regarded as an act of contumacious folly, necessarily incurring the degree of chastisement which he thinks proper to inflict. Crowns are disposed of by a decree, and people are transferred from the rule of an illustrious dynasty to the despotic sway of any base-born vagabond whom he deigns to appoint. The facility with which he has reduced to practice these extravagant whims, has certainly (as far as the mere act is concerned) in some degree seemed to warrant the experiment; but I feel as confident as that I am now writing, that the day of retribution will arrive, and that all this disgusting history, which we cannot reconcile to reason, and which we can scarcely reconcile to truth, will be corrected and reversed. It is not possible that mankind can for ever continue besotted and imbruted to such a degree, as to allow themselves to be thus trampled on; as to tolerate the measure of their present miseries; as to suffer this ferocious family to occupy the thrones of their lawful kings. The love of liberty, the love of honour, the love of virtue, is implanted by nature in the breast of man. These principles, when strengthened by culture and habit, can never after be eradicated; and although, from mistaken notions, they may, for a time, be directed towards unworthy objects of affection, judgment must at length rectify error, and early attachments must inevitably return. Wherever the members of this detested family have been delegated; wherever their base and malignant passions have been excited; all the glowing illusions which had been previously conjured up, have speedily vanished, and the curses of mankind have uniformly attended them. Fatal experience has totally reversed the imaginary benefits which were expected, and for the loss of a native and hereditary monarch, they find themselves delivered over to the grasp of a needy and profligate adventurer, who, uncertain how long his fortune may endure, makes the most of his precarious property, and shares it among adherents as rapacious as himself. I can conceive nothing in the lot of humanity so truly calamitous as that of the miserable people, whose fate, by their own supineness and credulity, has been resigned to the mercy of so infamous an usurpation."

We have frequently taken occasion to expatiate upon the immense advantages which Buonaparté has derived from the absolute controul which he has established over the press on the continent; and we have, again and again, called upon our government to adopt some means for counteracting these effects, so highly pernicious to us. Mr. Hunter thus enlarges on this subject:

"The unfounded rumours which he so industriously circulated through the medium of a venal press, and which produced, at the moment, so potent a diversion in his favour, can no longer mislead the gross

gross credulity of his disciples. Their practical sufferings have, long since, expunged the fanciful pictures which his seductive colouring had traced, and he may now disseminate his infamous calumnies without adding to the number of his proselytes. It is inconceivable what a destructive influence the periodical papers which were issued, and spread through the Continent by Buonaparte's creatures, produced. The universal thirst for knowledge, unguided by judgment, which prevails, particularly among the Germans, disposed them to believe what they read; and the cause of England, suffered as it was to remain without a literary champion, the grossest and most scandalous falsehoods were currently received as truth. Much has been lost to the allies by the uncontradicted manner in which he was permitted to propagate invented stories to their prejudice, and, in an inverted strain, to panegyrise the justice and mildness of his own government. The extent of his rule has falsified his assertions, and evinced the baseness of his views, and the inanity of the expectations of his votaries. Those German philosophers, who have been, for so many years, plodding over the solution of theorems on government, and diving into the absurdest speculations on religion and morals; who have been vainly promising to themselves so many advantages from the various revolutions in which they have so materially assisted, must now dismiss their perilous researches, and be guided by the sure, but modest light of past experience. They must now quit those dangerous labyrinths in which they have so long been entangled, and return to the investigation of truth through the paths of reason.

"But how, it will be asked, are we to hope for any thing like freedom of expression on the Continent, whilst Buonaparté's authority is allowed to extend in every direction, and the magnanimous assertor of truth is torn by hired ruffians from the protection of his country's laws, and consigned without trial to an ignominious death? His headstrong passions seem, however, in the instance to which I allude, to have propelled him to surpass most of his other acts of brutal indiscretion; and the fate of a Nuremberg bookseller has augmented the number of his enemies more, perhaps, than any other individual murder, whether of Toussaint, the duke d'Enghien, general Pichegru, or captain Wright. Shortly after the mock trial, and subsequent murder of this amiable and gallant prince, a caricature was exhibited at a print-shop in Paris, in which was represented the headless trunk of the duke d'Enghien throwing out a stream of blood on Buonaparté and his two *royal* brothers, who were standing opposite, and feasting their eyes on the remains of their illustrious victim. Underneath was written, *Voilà les princes du sang d'Enghien.* A severity of satirical truth which, it may be believed, neither escaped notice nor punishment. The freedom of the press is one of those privileges so deeply interesting to human nature; it is one of those possessions to which civilized man is so entirely attached, as the most energetic instrument with which he can be entrusted for the preservation of every enjoyment derived from the nature and constitution of the social union, that he who attempts to suppress it, invokes to arms every advocate for liberty, and every friend to virtue. As it was designed by Providence that the soul should govern the body, so, in a free state, is the pen more powerful than the sword. When, therefore, all inquiry is stifled,

stifled, and all information prohibited, reason is subdued; the order of nature is reversed; and corporal strength triumphs over mental debility. Hence is derived the perpetuation of tyranny, which can only be insured by crushing the vigour of the mind. Buonaparté feels this, and has acted accordingly. But mankind is too enlightened to be so constrained: genius will break asunder the stoutest chains which despotism can forge, and he who thus attempts to fortify himself, must inevitably perish."

If the freedom of the press had been allowed to subsist in France, the reign of Buonaparté's tyranny would have been short indeed. For such freedom, as for every other vestige of civil liberty, this country is now the only refuge. Let us guard, then, this invaluable privilege, as a precious gift, to which we are chiefly indebted, under Providence, for the possession of our religious and political rights; and let us show a determined resistance to all new-fangled doctrines, which, under the pretence of explaining its nature, have a direct tendency to destroy its substance. *Obsta principiis* was one of the wisest maxims of antiquity; we cannot show *our* wisdom better than by a strict adherence to it; and every *decision*, or *dictum*, therefore, which trenches on the liberty of the press, should become the subject of immediate discussion, and, if proved to be unsanctioned by law, as some recent dicta assuredly are, should be firmly opposed, ere it become a precedent, and receives the force of a law.

Having taken a comprehensive view of the policy and conduct of the French government, Mr. Hunter comes to this conclusion:

"I am therefore, for all the strong, and, I trust, unanswerable reasons, which I have enumerated, decidedly for the continuance of war: and if the efforts for its deliverance, which the Continent seems again resolved to risk, should again miscarry, I should still declare for war. In war, as long as the odious usurpation of Buonaparté continues, I see nothing but glory and security: in peace, I see nothing but danger and disgrace. If we make peace, even that kind of peace which, in the opinions of many men, would be a favourable one, can we avail ourselves of any of those advantages with which peace ought to be, and usually is, attended? Can we place any reliance on Buonaparté's assurances? Can we repose any confidence in his honour? Can we be morally certain that he will not, even within the space of a month after the signature of an accommodation, commit some egregious act of insult or aggression, that must instantly terminate in open hostility? Could we, under such circumstances, venture to disarm: to reduce our war establishment, or to repeal our war taxes? If, therefore, no one individual benefit can result to us from pacification, why attempt it? If we are to sustain all the inconvenience and expense of hostile preparation, why disable ourselves from annoying an enemy whose inveteracy nothing can mollify, and who, through the feverish duration of a nominal peace, would only be enabled to exert it more detrimentally against us?"

We believe that Mr. Hunter has been misinformed respecting the

success

success of Mr. Windham's military plan; and, indeed, the confession of that minister, in the House of Commons, that he did not look for any *present* advantage from its adoption, amounts to an acknowledgment, that it has not yet succeeded. Alluding to a pamphlet, which, on its first appearance, was reviewed by us at considerable length; he says:

"That gloomy pamphlet, which was published a few months ago, entitled, "An Enquiry into the State of the Nation, which was written with some eloquence of language, and some ingenuity of thought, but with no force of argument, and little regard to truth, has been, in all its leading speculations, completely refuted. It was at the time confidently asserted, that Mr. Fox was its patron, and approved unreservedly of the sentiments which it detailed. This, however, I never believed; because the despondency which it encouraged was unworthy of his great mind, and the unbecoming abuse which it indirectly levelled against his illustrious rival, must have been totally foreign to the acknowledged candour and liberality of his nature."

We can assure the author, that we had very good reason for believing that the pamphlet in question was written, if not under the immediate dictation of, at least in direct conjunction with, *Lord Holland*, to whom the proofs were sent for alteration or correction. If, therefore, it was incorrectly stated, that the proofs were also shown to Mr. Fox, (and there was pretty good authority for so stating it,) it is highly probable, that Lord Holland would not have suffered such a pamphlet to be published, without some communication with his uncle on the subject; and it is equally probable, that, had Mr. Fox not approved it, it would not have been published at all. This argument is not to be overthrown by any reference to Mr. Fox's "candour and liberality."

On the *American Intercourse* bill the author entertains the same opinion, as nine-tenths, at least, of his Majesty's subjects.

"There is, however, one departure from sound policy with which the present administration may be most justly reproached, and that is, in the marked favour which, since their accession to power, has been extended to the Americans. The American intercourse bill is a violation of the navigation act of a nature highly detrimental to the naval and commercial interests of Great Britain. The extent also to which the Americans are allowed to trade to our East India settlements, and to transport to Europe, from the remaining colonies of our enemies, their most valuable productions, is equally impolitic and unjust. By this indulgence, our naval officers are deprived of the usual chances of fortune, and the commerce of the country is essentially injured. It is among the merchants a subject of universal complaint. The strange credulity with which the oaths of perjured American captains are listened to, in our court of admiralty, is also matter of general surprise."

The tract was written *before* the fatal battle of Auerstadt; and the "postscript" *after*. In the latter, the author, with equal strength and justice,

justice, condemns the conduct of the King of Prussia, and deplores its consequences.

"After the events which have successively happened, during the revolution of the last five funereal years; after the manner in which most of the continental sovereigns have shown themselves lost to every feeling of glory or interest; we are almost induced to resign in despair every expectation of generous and manly exertion. Whilst indeed there is so much fortune, activity and skill, on one side, and so much stupidity, treachery, and cowardice, on the other, it is in vain to look forward to any thing like successful resistance. Under such circumstances it is idle to speculate on human action; and, as far as the continental nations are concerned, we must, I fear, leave them, until the excess of their sufferings bring them back to a just sense of duty, and stimulate them cordially to unite in deliverance from an intolerable yoke. Great as Buonaparté's fortune and power may be, with them the means of redress must ever reside.

"Whilst this cloud of uncertainty is hovering over the European continent; whilst it is so impossible to penetrate through the gloomy atmosphere which is floating around it, or to frame any rational conclusion respecting the efforts on which it may yet resolve, in order to extricate itself from its present subjugation; the plans of Buonaparté are less problematical. That he himself will at last be overset by his inordinate schemes of conquest, and, in his fall, subvert the empire which he has reared, I have always been, and still am, confident. How much more misery and ruin he may be allowed to occasion, I shall not attempt to define; but that his wickedness and mischief will increase in mathematical proportion to his power, I will venture to pronounce as an unerring axiom.

"He is evidently elated, beyond all bounds, at his unprecedented success, and the childishness of his folly keeps pace with the madness of his ambition. Equally a contemner of the ordinances of God and man, with unparalleled audacity he sets them at equal defiance. Plunder and death are his ordinary watchwords; the one administering to his prodigality, the other feeding his revenge. The horrors which the French troops have committed at Lubec, Wirtzburg, in the principality of Hesse, and in many other parts of Germany, are not to be described. Church and state, rich and poor, the matron and the virgin, decrepid age and helpless infancy, have been the indiscriminate victims of their cupidity, their cruelty, and their lust. No. is the meanness of his character lost in the enormity of his more atrocious vices, which rather act as reflectors to place it in a more glaring point of view. Every public act partakes of the baseness as well as of the injustice and cruelty of his disposition. What can evince a stronger sense of a sordid and vindictive soul, than the unmeasured exultation and the unrelenting rigour with which he persecutes his fallen foes? The most execrable tyrant that ever cursed the earth was generous and merciful to Buonaparté."

Mr. Hunter is perfectly correct in his opinion, that the tyrant's object is, to establish a military government throughout Europe, of which he will be the despotic chief. And, if his fortune be equal to his

his efforts, every lawful monarch will be dethroned; and his own spurious breed, or his needy vassals, will be appointed to succeed them. Among his notable schemes, for promoting the *happiness* and *welfare* of mankind, it is here said, that he means to grant permission to Roman Catholic Priests to marry; "and that he destines his own mother, who, a few years ago, *was a washer-woman* in Corsica, to be the lovely bride of his Holiness the Pope." It would be a hopeful union; and there can be little doubt, from the complacent spirit of the present Pope, that, if Buonaparté be resolved on its accomplishment, it will be carried into effect: we are only surprised that he has not found in his domestic circle, a consort for the Dey of Algiers, and another for the Grand Signior; since he would then form a family-compact that would make that of the *House of Bourbon*, which set all Europe in flames, sink into absolute insignificance.

We have allotted more room to this pamphlet than we generally allow to similar publications; but the subject which it discusses, is one of the first political importance, involving the fate, not only of this country, but of all Europe; and the ability with which the author has treated it, while it entitles it to public approbation, justifies the time and attention which we have been led to bestow on it.

A Charge delivered to the Clergy of the Diocese of Durham, at the ordinary Visitation, in the Year 1806. By Shute, Bishop of Durham. 4to. Pp. 18. Rivingtons. 1807.

THIS charge is rendered peculiarly interesting and impressive by the circumstances under which it was delivered. At the close of it, the venerable Prelate takes, as it were, a last farewell of his clergy; reminding them, that, as he has already passed the usual age of man, it is improbable that he may meet them again, at the distance of four years. These may, therefore, be considered as the last sentiments of a dying Christian, who, having bidden adieu to the cares and the pleasures of this world, is looking forward, for his promised reward, to another and a better world. Thus it must be inferred, that the Bishop spoke from his heart, that he weighed well the subject of his discussion, that he sought not to add strength to his arguments, by exciting causeless apprehension, or vain alarms, and that he uttered not a syllable that was not the result of mature deliberation, and of the truth of which he was not fully and absolutely convinced.

His Lordship begins by adverting to a former charge, in which he had imputed the tremendous calamities which the French Revolution has produced, to the corruptions of the Church of Rome; to its wide departure from the simplicity of the Gospel; and from the unscriptural nature of many of its institutions and doctrines. Without inquiring, how far this imputation was warranted, or not, by the circumstances which preceded, accompanied, and followed that dire event, we fully agree with the Bishop in the deduction which he has drawn from it, namely,

namely, the necessity of cultivating spiritual religion, with more zeal, ardour, and perseverance, than ever. In this charge, he considers the nature of spiritual religion itself; points out the opposite errors of the Romanists, and of the Protestant Dissenters; and explains the grounds of our separation from the Church of Rome.

After some preliminary observations, of the truth and justice of which it is impossible for a sincere Christian to doubt, he properly observes:

"In the important concern of public worship, the Romish Church and our Dissenters have taken the opposite extremes. The Romanists have oppressed the simplicity of the Gospel, under a load of ostentatious pageantry. They have carnalized the ordinances of God by impure and unauthorised admixtures. Our Dissenters, on the contrary, in reforming the reformed, have been led, by their zeal to simplify and innovate, into many indecent and unscriptural habits. They have deprived religious worship of many interesting auxiliaries, without adding any thing to its spirit and its truth.

"The zeal of both parties in support of their own system should teach us a lesson of diligence in ours. The zeal of the Romanist, especially, should operate as a strong caution against indifference to the corruptions of their Church. The indulgences granted to them of late years should not, in our minds, relax the force of those principles on which the Reformation was founded. We must not suffer our supineness to become an occasion of reproach to us, that the venerable Fathers of the Reformed Church have sacrificed their lives in vain."

He then proceeds to consider the grounds of separation from the Romish Church, which he classes under five several heads.

"The reasons of our separation from the Church of Rome rest not in trifling concerns of external discipline, but on points essential to the purity of the Christian Faith, or highly important to the interests of morality, and the due advancement of religious knowledge. Our Church separated from the Romanists, because the doctrines and ordinances of their Church were derogatory,

1. "From the honour of God the Father;
2. "From the mediatorship of the Son; and
3. "From the sanctifying influences of the Holy Spirit;
4. "Because by authorising the sale of indulgences and pardons they encouraged the most scandalous irregularities of life;
5. "Because both by performing the services of the Church in Latin, and by locking up the Scriptures in the same language, they violated the express command of Holy Writ, and obstructed the diffusion of Christian knowledge."

On the *first* ground of separation, the Bishop's arguments, as far as they go, are incontrovertible; but, we think that they might, and ought to have been carried farther. We shall extract the passage:

"Our Church separated from the Church of Rome, because its usages were derogatory from the honour of God the Father. In the second precept

precept of the Decalogue God has expressly commanded "Thou shalt not make to thyself (for the purposes of religious worship) "any graven image, nor the likeness of any thing, that is in heaven above, or in the earth beneath." The Romanist may alledge that images were used by them only to excite strong religious feelings, and are never intended as objects of worship. But the experience of every age and nation, in which images have been introduced, abundantly demonstrates that idolatry is the inevitable consequence. Nor is this a common case of an argument against the use of an institution merely from the abuse of it. In this instance the abuse is unavoidable. However the heads of a Church, or the wise and well educated, may distinguish between the object, and the aid of religious devotion, yet it is morally impossible to preserve the distinction in the minds of the people. To us it cannot be surprising that the same superstition, which could induce any one to believe, that bread and wine (mere bodily elements, of earthly manufacture) were converted into the real body and blood of Christ, should without much difficulty, worship a creature-image instead of the Creator.

"To disguise such repugnance to the letter of God's commandments, an artifice was adopted in Romish books of religious institution, as contrary to the honour God, as image worship itself. In the enumeration of the Ten Commandments the second is wholly suppressed, and the number ten completed by dividing the tenth into two; and this in direct violation of the injunction which was given by Moses for the entire observance of the Decalogue."

We knew that the Popish missionaries, in China had so mutilated the Commandments, by the suppression of the *Second*; but we were not aware, that the priests of Europe had dared to be guilty of a similar violation of the injunction of the inspired legislator. In respect of *image worship* much more might be said; but, it ought not to be left unnoticed, that the injunction, in the Second Commandment, extends farther than to the mere prohibition of *worshipping* images; it expressly forbids all external marks of respect or adoration; "thou shalt not *bow down* to them, *nor worship* them." The act of *bowing down* to images is evidently regarded as an outward mark of worship, and is, therefore, expressly forbidden. And, that the Romanists do always bow to the *Cross* and to the *Images*, in their places of worship, is certain.

In considering the *second* ground of separation, the Bishop adverts to the prayers offered up by the Romanists to the Virgin, to Angels, and to Saints; which he truly regards as "derogatory from the mediatorship of Jesus Christ, from the only name under Heaven, whereby we must be saved. Christ ever liveth to make intercession for us; and he *alone* is our intercessor with the Father." It is certainly needless to *press* these arguments on *Protestants*. His Lordship then directs his attention to the practice of imposing penances, and purchasing pardon.

"The imposition of penances, as purchases of pardon, and remedies of past sin, was a denial of the efficacy of the great sacrifice which Christ made for us by his death. It was natural for heathens to fall into this

superstition, who knew no other method of expiation. The shedding of blood for the remission of sin was, with the Jews, by God's own ordinance, a type of the great atonement; and continued till, in the fullness of time, Christ offered up himself a sacrifice and propitiation for the sins of all mankind. That one propitiation once made, to require other means of expiation, by penances here, and by purgatory hereafter, was to seduce from the grace and truth that came by Jesus Christ. It was, as it were, again substituting the blood of bulls and of goats instead of the blood of the everlasting covenant. It was carrying us back from the Gospel to the Law, and depriving us of the inestimable advantages which the law of Moses could not give us. The covenant, which Christ made for us by his death, was an EVERLASTING covenant. It was by a sacrifice once made, and did not require renewal like the daily typical sacrifice of the Jews. This great superiority of Christ's atonement over the Jewish expiations is strongly marked by St. Paul, as one of the distinguishing excellencies of the faith of Christ. Yet the Romanist, in his erroneous notion of transubstantiation, supposes the body of Christ to be offered at every celebration of the Lord's Supper. As much, therefore, as St. Paul's doctrine raises the value and dignity of Christ's sacrifice, so much this usage of the Romish Church detracts from it. The denial of the cup to the Laity at the Sacrament of the Lord's Supper, in as much as it is a direct violation of Christ's express commands, is derogatory from the honour of our Saviour. He said "Drink ye ALL of this." He did not limit this command to the Apostles then present, any more than the other injunction relative to the bread. To withhold, therefore, the cup from the Laity, is not only an unjust deprivation of their rights, and a daring mutilation of that holy Sacrament, but also dishonours Him who instituted and ordained it."

Never surely were such presumption and temerity (to use no harsher terms) evinced by Christian Priests, as are manifested in this refusal of the Sacramental Cup to the Laity. It has a tendency to make them suppose, that Christ's blood was not shed for *them*, but for the Clergy alone. The custom originated in days of darkness, when *Priestcraft*, truly so called, was at its height; when the Clergy, not satisfied with that influence and respect which the sacredness of their station, and the sanctity of their lives, could scarcely have failed to secure, aspired to obtain, over the minds of the Laity, a total and absolute ascendancy and *mastery*; in order to preserve them in a state of complete subjugation, that they might guide them, at their pleasure, and mould them to their will. In the accomplishment of this notable plan, which was calculated to convert free and rational agents into mere animal machines, and to keep them in mental and corporeal slavery, the Priests paid but little attention to Scriptural injunctions. "Search the Scriptures," said Holy Writ; "You shall not be allowed to read them," said the Romish Priests: "Drink ye ALL of this" Cup, said the blessed Founder of our faith; "Ye shall not taste it," said the fraudulent and daring perverters of his word. They thought, vain men, that by this exclusive appropriation of the Cup to themselves, of that Cup, which, according to their own interpretation, contained the blood

blood of their crucified Redeemer, they should raise their own consequence in the eyes of their deluded followers, and ensure their unqualified and active obedience to their commands, whatever they might be. They pretend not to justify this scandalous abuse by any text of Scripture. Strange, indeed, would it be to look *there* for an excuse for the palpable violation of a positive command of God; but they support it on mere motives of expediency, and affect to regard it as a matter of indifference to the Laity, and as a point of *discipline* which the Clergy have a right to regulate and controul. Some, indeed, have been so infatuated as to contend, that Christ, having addressed himself only to his disciples, when he said, "Drink ye ALL of this," did not intend that the Cup should be given to any other; but as the same argument, or rather allegation, would apply equally to the *Bread*, the use of it only tends to prove the extent to which human prejudice will be carried, in support of a favourite position. At the same time these very men must admit, that the Cup was given to the Laity in the primitive ages of Christianity, when the *intention* of our Saviour (if that could, for a moment, admit of a doubt,) must have been best known; nay, it was so given, in the very times of the Apostles themselves, and by their hands! Besides, we would ask Dr. Troy and Mr. Plowden to reconcile this acknowledged deviation from the practice of the Primitive Church, with the motto which they, with equal consistency, modesty, and truth, assign to their own Church, *semper eadem!* From the *mutable immutability* of the corrupted Church of Rome, may Heaven, in its mercy, protect us!

Having gone through the different grounds of separation, the worthy Prelate adds:

"The recollection of these reasons should be sufficient to inspire us with gratitude to the pious, learned, and magnanimous Fathers of the Reformation. It should make us careful to prevent the contagion of erroneous and pernicious institutions; and zealous to maintain our national Church, which it has cost so much learning, and so many lives, to establish.

"The desolating fury of the French Revolution has driven into this country numerous societies of the Romish Church. The Christian spirit of our Church, and the lenity of our laws, has [have] encouraged them to settle in this land of charity and freedom. The education which the English Catholics used to seek in foreign countries, they now have it in their power to obtain at home, in ample seminaries of their own communion. Various other civil privileges and indulgences have, within these few years, been granted them by the Legislature.

"It becomes an urgent duty on the Ministers of the Church of England to guard it, as far as in them lies, against any ill consequences, which may be likely to result from this apparent encouragement of institutions, which they must condemn on principles of truth and conscience, and of fidelity to their profession. I therefore earnestly recommend to you, frequently to dwell in your discourses on the indispensable duty of observing the whole law unmutilated and unaccommodated to our own

usages; on the purity and spirituality of Christian worship; on the sacrifice of Christ once offered; on the inefficacy of all other means atonement for sin; on Christ, the only Mediator and Intercessor; the duty of searching the Scriptures; and of diffusing the knowledge them among the poor; on the sole infallibility of God, and of his writ revelation."

The encouragement of Popish institutions is more than *appare* we have again and again proclaimed the existence of a regular *Nu nery*, in the diocese of London, in which English young ladies a not only educated, but allowed to *take the veil;* and a larger sum th usual has been granted this year for the Popish college of Maynoo in Ireland. Other sums, too, are annually granted to Dissenter while not a six-pence is given out of the public purse for the erectio of Protestant Parochial Churches, or Chapels of Ease, though th great want of them is universally felt and acknowledged.

It is fortunate for the Right Reverend Author of this Charge, th he is not an *Irish* Bishop, nor yet in the road of preferment; for h *presumption,* in thus exposing the pernicious Errors of Popery, wou infallibly prove a bar to his promotion. All such exposure, in Ire land, has been expressly forbidden by Vice-regal Authority; by th Authority of the present Head of that House, which forms the con stant theme of praise to the Whigs, and which is incessantly couple with their tributes of admiration to that most decided and inveterat enemy of the Church of Rome, KING WILLIAM! Such is Whig consistency! Unless the members of the Church of England unit seriously and resolutely, in support of the Establishment, and in re sistance of those dangers which now threaten it from various quarters the consequences may be dreadful. *Fas est et ab hoste doceri.*

"The Romanists, and the Dissenters from our Church, afford us a example of zeal and union, and perseverance, which well deserves ou imitation. In recommending zeal, it may appear needless for me to cau tion you against want of charity toward those who do not belong to ou communion. Our defect lies more in lukewarmness, and indifference than in bitterness of spirit. Yet the caution is more necessary at present in proportion to the greater need of vigilance on our part in counteract ing the effects of the unremitted endeavours, which are employed by Romanists and Dissenters to promote each their own cause. Be zealous then, in the discharge of your duty, but be charitable. Charity is cer tainly not incompatible with the most active zeal against erroneous and defective institutions."

That these excellent admonitions may produce the desired effect not only on those to whom they were more immediately addressed, but on the whole body of the established Church; and that the venerable monitor may live to witness it, we most devoutly wish.

POLITICS

POLITICS.

Three Letters to that greatest of political Apostates, The Right Honorable George Tierney, one of the Representatives of the Borough of Southwark; along with a correct State of the imperfect Representation of the Commons of the United Kingdom. 8vo. Pr. 88. Crosby and Co. 1806.

THESE Letters are signed S. F. Waddington, and appear to have been written in different weeks, in the month of August last, previous to the dissolution of Parliament. Our readers will collect from the title-page that the author is a *plain spoken man;* he disclaims all classical knowledge; aspires not to elegance of diction: but professes to deal in strong facts, and powerful reasons. His grand object is to hold up the President of the Board of Control, as an apostate from the principles which he professed when he first offered himself as a Candidate for the Borough of Southwark. He accuses him of having been an advocate for Reform, when in Opposition, and a friend to Corruption, when in Place. And from these and other offences, he deduces his unfitness to represent the Borough. Whether the Electors were convinced or not by the arguments of Mr. W. we pretend not to decide: but they certainly adopted his conclusions, since they rejected Mr. Tierney.

Mr. W. tells us, that he once served in America, under General Robertson; and that, at the same time, the present *Treasurer of the County of Surry*, Mr. Alcock, (the friend of Mr. Tierney, and the Commandant of the Borough Volunteers,) served on board the frigate, Alliance, Commodore Barry, in *the service of the United States!!!*—Surely Mr. W. must make a mistake; it cannot be that an Englishman should have served on board a rebel ship! Our author, who speaks plain language to every body, after reproving Mr. Tierney for his silence, when the vote of thanks was moved by Sir. H. Mildmay to the volunteers, adds, "Was it nothing for half-witted ministers, actuated solely by interest and by opposition, to withhold [from] them their Country's gratitude, after debasing their officers in rank? It was most unpardonable in ministers; and I fear will be" [it *has been*] "attended with great ultimate discontent. But after the shameful speech of the Secretary at War, Major Pott, who has no idea of *military jobs*, was perfectly correct, and His Majesty, with a due consistency with his admiration of the Volunteers, ought to have dismissed his War-Minister."

Mr. W. is an advocate for *Annual Parliaments;* and he gives the report of Mr. Tierney's Committee, in 1793, on the unequal representation of the Commons. This Report is written with great ability, and what is more extraordinary, considering the *subject*, with great temper. Though we differ toto cœlo from the conclusions of these Gentlemen, we cannot but praise their ingenuousness. The account of *Parliamentary Patronage*, as conveying information at once curious and useful, we shall extract; premising, however, that there are some inaccu-

racies

racies visible in the list; and that, since it was made out, (in 1793,) change of property has of course taken place in many instances.

" PATRONAGE OF PEERS.

NAMES OF PATRONS.	NOMINATIONS.	INFLUENCE.	
Earl of Lonsdale	1 Appleby 2 Cockermouth 2 Haslemere	2 Westmorland	7
Lord Mount Edgecumbe	1 Bossiney 2 Lestwithiel 2 Plympton	1 Fowey	8
Lord Elliot	2 Liskeard 2 Grampound 2 St. Germain's		6
Duke of Newcastle	2 Boroughbridge 2 Aldborough	1 Newark 1 East Retford	5
Marquis of Buckingham	2 Buckingham 2 St. Mawes	1 Buckinghamshire 1 Aylesbury	6
Lord Aylesbury	2 Marlborough 2 Great Bedwin		4
Duke of Northumberland	2 Launceston 2 Newport (C.)		4
Duke of Marlborough	2 Woodstock 1 Heytesbury	1 Oxfordshire 1 Oxford	5
Earl Fitzwilliam	2 Malton 1 Higham Fer.	2 Peterborough	5
Marquis of Lansdown	2 Calne	2 Wycombe	4
Lord Sidney	1 Whitchurch	2 Ludgershall	3
Duke of Devonshire	2 Knaresborough	1 Derbyshire 1 Derby	4
Duke of Bedford	2 Tavistock	1 Bedfordshire 1 Oakhampton	4
Marquis of Stafford		1 Staffordshire 1 Litchfield	4
Lord Hertford	2 Orford		2
Lord Abingdon	2 Westbury		2
Duke of Norfolk		1 Arundel	1
Duke of Rutland	1 Bramber	1 Grantham 1 Scarbo' 1 Newark	4
Duke of Richmond		1 Chichester 1 Aldford	2
Lord Radnor	2 Downton	1 New Sarum	3
Duke of Beaufort		1 Monmouthshire 1 Monmouth 1 Gloucestershire	3
Lord Sandwich		1 Huntingdonshire 2 Huntingdon	3
Marquis of Bath	2 Weobly		2
Lord Egremont	2 Midhurst		2
Lord Westmoreland	2 Lyme Regis		2
Lord Cornwallis	2 Eye		2
Duke of Grafton		1 Bury 1 Thetford	2
Duke of Dorset	2 Grinstead		2
Numb. of Peers, Patrons 28 Nominate 62	36	Total	100

NAMES OF PATRONS.	NOMINATIONS.	INFLUENCE.	Total Members returned by Peers.
Brought forward 28 62		36	100
Duke of Bridgewater	2 Brackley	.....	2
Lord Beverley	2 Beeralston	.....	2
Lord Camelford	2 Old Sarum.....	.....	2
Lord Foley	2 Droitwich	1 Worcestershire.....	3
Lord Bute	1 Bossiney	1 Cardiff	2
Lord Portsmouth.....	.....	1 Andover	1
Lord Orford.....	1 Castle Riding	.....	1
Lord Malmsbury.....	1 Christchurch.....	.....	1
Lord Hardwicke	1 Ryegate	1 Cambridgeshire	2
Lord Somers	1 Ryegate	.....	1
Lord Townshend	1 Tamworth.....	.....	1
Lord Harrowby	2 Tiverton	.....	2
Lord Darlington	1 Winchelsea	.....	1
Lord Bulkeley	1 Beaumaris.....	.....	1
Lord Powis	1 Montgomery	.....	1
Duke of Bolton	.....	1 Totness	1
Lord Spencer	.....	1 Oakhampton..... / 1 St. Albans	2
Lord Falmouth	2 Truro.....	.....	2
Lord Thanet	1 Appleby	.....	1
Lord Guildford	1 Banbury	.....	1
Lord Camden	.....	1 Bath	1
Lord Powlett	.....	2 Bridgewater	2
Lord Grosvenor	.....	2 Chester	2
Lord Bathurst.....	.....	1 Cirencester	1
Lord Shaftesbury	.....	1 Dorchester	1
Lord Berkeley.....	.....	1 Gloucestershire	1
Lord Brownlow	.....	1 Grantham	1
Lord Pembroke	2 Wilton	.....	2
Lord Oxford	.....	1 Radnorshire ..... / 1 New Radnor.....	2
Duke of Manchester	.....	1 Huntingdonshire	1
Lord Pelham	.....	1 Lewes	1
Duke of Portland	.....	1 Nottinghamshire	1
Lord Uxbridge	1 Milbourne Port	1 Anglesea ..... / 1 Caernarvon	3
Lord Exeter	.....	2 Stamford	2
Lord Warwick	.....	2 Warwick	2
Lord Petre	.....	1 Thetford	1
Lord Clarendon	.....	1 Wootton Basset	1
Lord Bolingbroke	.....	1 Wootton Basset	1
Lord Carlisle	.....	2 Morpeth	2
Lord Onslow	.....	1 Guildford	1
Lord Walpole	.....	1 Lynn.....	1
Lord Grimston	.....	1 St. Albans	1
Duke of Leeds	.....	1 Penryn	1
Numb. of Peers, Patrons 71 83		72 Total	163
The Treasury *nominate*	1 Queenborough	.....	1
Ditto	.....	1 Dover	1
Ditto	.....	1 Rochester.....	1
Ditto	.....	1 Plymouth	1
Ditto	.....	2 Windsor	2
71 Peers & the Treas. nomin. 90		77 Total	169

PATRONAGE

PATRONAGE OF COMMONERS.

NAMES OF PATRONS.	NOMINATIONS.	INFLUENCE.	Total Members returned by Commoners
Wm. Drake, esq.	2 Agmondesham		2
Lord Clive	2 Bishops Castle	1 Ludlow	3
Rev. Mr. Holmes	2 Newport (Ha.), 1 Yarmouth (Ha.)		3
Sir J. St. Aubin, bart.	1 Helstone		1
— Rogers, esq.	1 Helstone		1
W. Pulteney, esq.		4 Weymouth, &c., 1 Shrewsbury	5
R. Barwel, esq.	2 Tregony, 1 Winchelsea		3
P. C. Crespigny, esq.	2 Aldborough (Suffolk)		2
— Trefusis, esq.	2 Callington, 1 Ashburton		3
Sir H. Bridgman, bart.		1 Wenlock, 1 Wigan	2
J. Buller, esq.	2 Saltash, 2 West Looe		4
— Buller, esq.	2 East Looe		2
Sir Francis Buller, bart.		1 Totness	1
Sir R. Clayton, bart.	2 Bletchingly		2
Sir T. Dundas, bart.	2 Richmond		2
Sir E. Deering, bart.	2 Romney		2
Sir T. Frankland, bart.	2 Thirske		2
Sir H. Burrard, bart.	2 Lymington		2
Sir H. Calthorpe, bart.	1 Banber	1 Hindon	2
Sir F. Basset, bart.		1 St Michael's, 1 Penryn	2
Sir J. Honeywood, bart.	2 Steyning		2
Sir F. Sykes, bart.		2 Wallingford	2
Sir J. Vanneck, bart.	1 Dunwich		1
Sir F. Barrington, bart.	1 Newtown (Hants)		1
Sir R. Worsley, bart.	1 Newtown (Hants)		1
Sir C. Hawkins, bart.		1 St. Michael's	1
Sir R. Palke, bart.	1 Ashburton		1
Sir G. Yonge, bart.		1 Honiton	1
Sir C. Davers, bart.		1 Bury	1
Sir S. Fludyer, bart.		1 Chippenham	1
Sir W. W. Wynne, bart.		1 Denbighshire	1
Lord Westcote	1 Bewdley		1
Lord Middleton	1 Whitchurch		1
Sir C. Gould Morgan		1 Brecon	1
W. Joliffe, esq.	2 Petersfield		2
J. Robinson, esq.	2 Harwich		2
— Wilkins, esq.	2 Malmesbury		2
R. Troward, esq.	2 Ilchester		2
W. Praed, esq.		2 St. Ives	2
T. P. Leigh, esq.	2 Newtown (Lancashire)		2
W. C. Meddlycott, esq.	1 Milbourne Port		1
J. Calcraft, esq.	2 Wareham		2
J. B. Church, esq.	2 Wendover		2
Lady Irwin	2 Horsham		2
Mrs. Allanson	2 Ripon		2
Sir Jonathan Phillips	2 Camelford		2
Thomas Lister, esq.	1 Clitheroe		1
P. A Curzon, esq.	1 Clitheroe		1
Commoners, Patrons 48	65	22	Total 87

NAMES OF PATRONS.		NOMINATIONS.		INFLUENCE.		Total Members returned by Commissioners.
Brought forward	48 65		22			87
John Mortlock, esq.			2	Cambridge Town		2
C. Anderson Pelham, esq.			2	Grimsby		2
J. F. Luttrell, esq.			2	Minehead		2
B. Barne, esq.	1	Dunwich				1
J. Bond, esq.	1	Corfe Castle				1
H. Banks, esq.	1	Corfe Castle				1
F. Lascelles, esq.	1	Northallerton				1
H. Pare, esq.	1	Northallerton				1
R. Ladbroke, esq.	1	Gattan				1
W. Currie, esq.	1	Gattan				1
W. P. Ashe A'Court, esq.	1	Heytesbury				1
E. Howard, esq.	1	Castle Rising				1
George Hunt, esq.	1	Bodmyn				1
Lord Milford			1	Haverfordwest		1
C. Forester, esq.			1	Wenlock		1
J. C. Jervoise, esq.	1	Yarmouth, Hants				1
C. Sturt, esq.			1	Bridport		1
G. Rose, esq.	1	Christchurch				1
W. Evelyn, esq.			1	Hythe		1
Sir C. F. Radcliffe, esq.			1	Hythe		1
T. W. Coke, esq.			1	Derby		1
T. Anson, esq.			1	Lichfield		1
W. Lee Antonie, esq.			1	Marlow		1
T. Williams, esq.			1	Marlow		1
R. Middleton, esq.			1	Denbigh		1
Philip Rashleigh, esq.			1	Fowey		1
C. Tudway, esq.			1	Wells		1
J. Dawkins, esq.			1	Chippenham		1
H. Penton, esq.			1	Winchester		1
R. Peele, esq.	1	Tamworth				1
James Sutton, esq.			2	Devizes		2
—— Whittaker, esq.			2	Shaftesbury		2
Sir P. Burrel, bart.			1	Boston		1
Jos. Iremonger, esq.			1	Andover		1
W. Beckford, esq.			1	Hindon		1
Sir J. Carter			2	Portsmouth		2
F. Bastard, esq.			2	Dartmouth		2
Edward Millward, Esq.	2	Hastings				2
Thomas Lamb, esq.	2	Rye				2
P. Stephens, esq.			1	Sandwich		1
Lord Mulgrave			1	Scarbro'		1
R. Gamon, esq.			1	Winchester		1
Right Hon. T. Harley			1	Leominster		1
Commoners	91 82		57	Total		139

"Note.—During the last 13 years (1793 to 1806) many of the Peers have been advanced in rank, and the honours of the Peerage have been conferred on many of the Commons."

We must observe in conclusion, that Mr. W. takes great liberties with his mother-tongue, both in her *Phraseology* and *Orthography*.

An

An Address to Richard Brinsley Sheridan, Esq. on the public and private Proceedings during the late Election for Westminster; including the State of Domestic Politics at the Commencement of the New Parliament; with a View of the "Letter to the Earl of Moira," on certain Accusations against His Royal Highness the Prince of Wales; and occasional Remarks on the Prince of Wales, Marquis Wellesley, Earl of Moira, Sir Francis Burdett, Messrs. Whitbread, Sheridan, T. Sheridan, Paull, Moore, Britten, Elliot, &c. By the Author of Mr. Fox's Title to Patriot, &c. disputed. 8vo. Pr. 61. 2s. John Joseph Stockdale. 1807.

MR. Sheridan has here met with an opponent who has industry to search for, judgment to ascertain, and spirit to publish, strong and severe truths, such as, no doubt, he thinks the times and the occasion require. His opening paragraph explains his motive and intentions; "Your return to Parliament for the city of Westminster, by measures so profligately abandoned, and so destructive to the constitution and true interest of the country, rises upon the attention of mankind too powerfully to render silence venial." He then alludes to a former publication, which we have not seen, in which he animadverted on Mr. Sheridan's *consistency* in first declining to stand for Westminster, on the ground of his attachment to his constituents at Stafford, and in afterwards (an interval of a few weeks only having elapsed) offering himself for that city. In the former instance, too, Mr. Sheridan pronounced a panegyric on the noble name of Percy; but no sooner was it known, that the Duke of Northumberland, with a proper regard to his own dignity, refused to let his son become the colleague of such a political Quack, "than (says the Author to Mr. S.) his Grace became subject to those unwarrantable epithets [which] you seldom fail to lavish on men inauspicious to the means of augmenting your interest, or [of] inflating your ambition."

He then proceeds to describe the business of the election.

"On the first day of election, the outrageous, and perhaps justifiable, insults you met with from your creditors, and the exasperated independent Electors, furnished you with a modest hint of their estimation of your pretensions to confidence, and that you stood on the same ground, which you and Mr. Fox had always branded with the foulest abuse, against every candidate supported by treasury influence, an influence which you have aided by outrages amounting to an apology for every species of electioneering violence hitherto known in this country.

"The city of Westminster was in a state of constupration for fifteen days, the suffrages of the people were violently seized, and dragged to the hustings, with the same *inclination* and *alacrity* that debtors follow Sheriffs' Officers to prison. It is true, you had the assistance of many persons of high rank and consideration, connected with you in the pursuit of titles, places, pensions and contracts; in fine, the most disgraceful scenes of iniquity have been practised to procure your passport to the House of Commons, for an Election it cannot be called, unless you can get rid of the idea, that *choice* is a necessary ingredient in its legal interpretation.

"The mandates of power never assumed such peremptory aspects; the floodgates of corruption were thrown open, and the whole city deluged

luged by public violence, private intrigue, audacious bribery, and unblushing perjury. To such a Colossus of unconstitutional menace, to such a Leviathan of unexampled outrage, who was opposed? Mr. James Paull. A man almost unknown in Westminster, a man of no party; no demagogue of a faction; of no eminence in vice, without the ability to corrupt, or the power to command; no opulent friends, no pecuniary support; no Right Honourable Committee, or public prints in his pay; no sycophants, parasites, or place-hunters, to await the reward of their iniquity, or to look up to his Election as the signal of recompense; a man destitute of reasonable pretensions, or hope of success against Sir Samuel Hood, or any other character more eligible than yourself. He built his hopes solely upon that reprobation of your conduct, which rang through the country; it was not any merit of his own, but the *demerits* of the Treasurer of the Navy, that procured him 4500 independent voters. With respect to Mr. Paull, you cannot suppose me an advocate for the man; abstracted from his being a candidate for Westminster, I care as little for *him* as I do for *you;* and, if one had been tossed in a blanket, and the other in a horse-pond, neither would have been indebted to my exertions for a release. You must have remarked, that, in my Letter to the Duke of Norfolk, I have treated Mr. Paull with much asperity, at least with a sufficient portion to convince any man that my wishes for his success were THEN not of the most sanguine complexion.

"There are a variety of circumstances attending this contest, that mark the spirit of Englishmen, who know the value of freedom, and who have displayed a steady and intrepid perseverance, in manifesting a detestation of the means by which you have acquired your return: in short, Mr. Fox's Election, that cost near 200,000*l.*, and ended in the ruin of a number of the Prince of Wales's tradesmen, the impoverishing [of] a certain Duke, and other men of high consideration, can never be mentioned in a comparative sense, unless to exhibit the turpitude of yours in a more flagitious point of view."

The spirit in which this author supports *principles* without regard to *men* is highly creditable to him. He thus comments on the *loyalty* of the Treasurer of the Navy:

"One of your banners displayed to the uninformed and gazing crowd —your *Loyalty!* It will, therefore, not be deemed impertinent to inquire, at what period of your life it began: did you give any symptoms of it, in the Bacchanalian toast given by the Duke of Norfolk: "The Sovereignty of the People!" did you retract the insult you then offered your King, by abetting the damnable, seditious doctrine of Mr. Fox, when he declared, in the House of Commons, that the most amiable Monarch that ever swayed the sceptre of the British throne, was but "The Creature of the People!" by which you endeavoured to exalt the frantic shouts of a lawless lunatic rabble, paramount to the Constitution itself?

"When Heaven threatened the nation with its awful displeasure, through the sides of His Majesty's sacred person, what *then* were your effusions of loyalty? were they manifested in the fell ambition of yourself and colleagues, to place the functions of royalty in hands, that the constitution would not consent to entrust it? Was it not the aim of Mr. Fox, and the members of his desperate faction, to seize the government

ment of the country, by means that every honest man shudders to contemplate; the consequences of which might have led, in times hereafter, to all the civil wars, and disasters, that marked the bloody contest between the Houses of York and Lancaster? You do not want penetration; and PERFECTLY UNDERSTAND ME. Has not the whole tenor of your life (twelve months excepted,) composed a systematic hostility to the peace, honour, and dignity of your Sovereign? I ask you, Sir, in the face of the world, if the tranquillity of that system has ever been disturbed by one visible token of loyalty? So much for your affection and fidelity to our beloved Sovereign. And now a few observations on your patriotism, and love of your country.

"When the horrid principles of the French revolution filled all Europe with lamentations, were not your speeches, in the House of Commons, pregnant with the most strenuous efforts to encourage the butcheries that exterminated the Royal Family, the nobility and priests, demolishing every vestige of religion and morality, and desolating one of the fairest countries in the known world? I ask you, Sir, who were the men that maintained such detestable doctrines, such monstrous principles, such dreadful sentiments towards loyalty, as induced Mr. Burke to exclaim, (addressing himself to you,) "let us keep French Atheism from our hearts, and their daggers from our throats:" and again, addressing himself to you, he said, "if these be the sentiments of the honourable gentleman, I cut with him in politics for ever!" and I believe Mr. Burke religiously kept his word. If such was the opinion of that gentleman, who knew you perfectly, where shall I look for a man, who can give me a more satisfactory account of your affection for genuine liberty? But, I have not leisure to negative every sentiment of loyalty you have uttered, in the course of twenty years; perhaps a reader, not furnished with the opportunities I have had of knowing them, will be enabled to give a shrewd guess at your temporary loyalty, which, by the bye, I believe, was a mere electioneering trick.

"All the hellish purposes of that desperate traitor, O'Connor, are fresh in the memory of mankind; nor is the veneration you entertained for his principles wholly forgotten by the generality of his Majesty's faithful subjects; but, as I have treated those transactions with no small degree of severity in my Letter to his Grace of Norfolk, I shall add little more at present, than your own account of the admiration in which you held the most dangerous traitor this country ever knew. A proof of that treason will stare you in the face, page 57, in that Letter. Peruse the diabolical Manifesto: and have the goodness to proceed to page 61, where you will recognise your opinion of that treason, and, being upon oath, I think, few people are prepared to disbelieve your testimony, as it was given at a time when the treasurership of the navy was as distant from your grasp, as the welfare of your country was from your meditation. I will ask you, Sir, if there is an honest loyal man on earth, after reading Mr. O'Connor's treasonable edict, and your extatic encomiums upon the author's principles, who can, for a moment, mistake your *genuine* sentiments of loyalty, or love of natural, or political liberty?"

It is highly proper, that men who only display their *Loyalty* when in place, and who make such a forward boast of it, should be reminded of their past disloyalty. The sincerity of such men is a just object of suspicion,

picion. Besides, it is, on other accounts, important to keep in view the conduct of all pretenders to patriotism, at a time when men's principles were put to the test; when the country was threatened with attacks from abroad and with rebellion at home, and when, of course, it required the united talents, and the combined efforts, of every good subject.

We concur with this writer in the opinion, that if Mr. Jeffery's stupid and interested attack on the Prince of Wales had not been forced into notice by the miserable sycophants and parasites of the Prince, it would, very soon, have been consigned to oblivion. But we think him rather unfair in his remarks on the letter of Theophrastus to Lord Moira; the author of which certainly knew his own object best, and had a right to adopt what appeared to him the most proper means of accomplishing it.

Adverting to the charges preferred by Mr. Paull against the Marquis Wellesley, of which he entertains a very just opinion, he contends, that Mr. Paull was not the principal in that transaction, but the agent, the mere tool of a faction. His reasoning on the subject is both new and curious.

"To get at the origin of this dreadful business, I shall commence my inquiry with asking, who Mr. Paull was, at the time he was introduced to the Prince of Wales? If he is a Tailor's son NOW, he must have been something very-like a Tailor's son THEN: his rank in life, though respectable, could never inspire him with the presumption of forcing himself into the company of the Heir Apparent of the crown; who was it, then, introduced him? and for what purpose? The Prince of Wales, you, and every man, know, is one of the most accomplished gentlemen in Europe; and, though His Royal Highness might find amusement in the company of yourself, Mr. Fox, and others, whose companionable qualities have been pleasing, in the circles of wit, and literature, yet Mr. Paull, if we are to believe you, was an unlettered, unaccomplished, and ignorant man, of plebeian origin; possessing no eminent acquirements to render him an acceptable companion to the Prince of Wales. It is clear, from all the consequences that followed, his introduction to His Royal Highness originated in some motive that had taken possession of a sanguinary faction, then in open hostilities to the existing government of the country; the Marquis Wellesley had attached himself to that government, by an importance of character few men possess, which if added, as an additional weight to the *then* administration, bade fair to annihilate a desperate faction, in the full vigour of democratic violence. With respect to Mr. Paull, it is evident that he was the mere machine, by which the prosecution was worked; the tool or implement in the hands of Mr. Fox, yourself, and associates; and, in order to procure the sanction of the Prince of Wales to the desperate undertaking, the charges against the Marquis Wellesley were painted in such blood-stained colours, as were most likely to work upon the amiable feelings of His Royal Highness. And, who were they painted by? Not Mr. Paull; he was simply the pallet and brush bearer to the diabolical Artists, who executed the direful picture; and, that he might not relax in the part allotted to him, you contrived to strengthen his nerves, by the approbation of the Heir Apparent to the crown. Matters being thus prepared, the attack upon the Marquis began, and the progression of exaggerated ex parte evidence,

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in the House of Commons, was diligently promulgated through the nation; but, doubting whether the acts of cruelty exhibited against the Marquis would not be defeated by his universal character for humanity and benevolence, the old faction trap was set, with the stale, though luring bait, of public ruin. The Marquis was charged with having incurred a debt of four millions sterling, to be raised by taxes on the people of this country; and, that twelve or twenty millions more, must be raised from the same source.

"The part which the Prince of Wales took in the business, appears to have been wrung from his sympathising heart, sensibly touched by a story of well-wrought woe; but, from whom did His Highness receive that story? was it not from the rhetorical figure of your own representation?

"Thus much, Sir, for the proceedings on the score of guilt; we will now turn our thoughts to the plea of innocence. In the midst of this criminal career, the country was electrified by the agonising sensations, caused by the death of Mr. Pitt; that lamentable event furnished fresh employment for the exercise of Mr. Fox's friends; a new discipline was to be adopted, and the pursuit of the Marquis Wellesley abandoned, upon the same principle, that Pirates quit the chace of a single vessel for the sanguinary hope of plundering a whole fleet. Every exertion was made to alter the course, even the scudding sails of imposture were set to facilitate a more prosperous voyage; a voyage fatally accomplished. In plain terms, Sir, we all know, that Lord Grenville, having His Majesty's confidence, was entrusted to form a new administration; the virtues of the Marquis Wellesley rendered him dear in the estimation of Lord Grenville; and the conditions on which Mr. Fox, yourself, and others of your party, were to be included in that administration, was the abandonment of all further prosecution against the Marquis; and you all promptly determined, that the CERTAIN plunder of the nation was far preferable to the risk of pillaging an individual. This compromise having taken place, you had no further use for your little ferret, Mr. Paull; the scent of a setter, and the industry of a terrier, were equally unnecessary; for, without his assistance, the whole warren came within the grasp of stauncher hounds.

"The spirit of primitive christianity took possession of your hearts; and, with all the enthusiasm of inspiration, you pronounced the Marquis perfectly innocent; confessed your errors; and, in the pious tone of repentant sinners, acknowledged your offences before God and men, imploring forgiveness in methodistical strains of hypocritical piety: and, as if you were afraid to trust your souls to the mercy of God, or your bodies to the execrations of the people, the Prince of Wales was again brought forward to sanctify your damnable apostacy, and screen you from the vengeance of the people, whom you had made the stalking-horse to cover your aim at the Marquis Wellesley. What possible language you could use to induce His Royal Highness to believe, that the man who was a monument of abomination a few days previous to Mr. Pitt's decease, could, immediately upon that event, be converted into a saint, or a demi-god, I know not; nor do I believe it can be accounted for by any sophistical argument, within the geography of your own eloquence. There is but one possible way, consonant with rationality,

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to reconcile the absurdity; and that is, by adopting the sentiments of the Ecclesiastic, who had risen from the humble situation of a fisherman to that of Pope; who, in token of his humility and mean origin, exhibited his net upon every stage of his preferment; but on the acquisition of the Pontificate, it was remarked, the token of his former profession did not appear, to which he wittily replied: "the pursuit of virtue is over, the fish is caught."

"Now, Sir, a word or two for Mr. Paull; and if these words will not make you blush, your bronze must be impenetrable: leaving the justice or injustice of his accusation of the Marquis out of the question, he certainly possesses one virtue that you have shook hands with, and bade adieu many years since; *he has at least preserved his consistency;* and that too under all the perilous circumstances of your attempts to debauch it."

Certainly Mr. Paull has the merit of consistency, of which his opponents cannot possibly boast. As to Lord Wellesley, it was always our opinion, that the charges against him originated in the same motive which gave birth to the prosecution of Lord Melville. The Marquis was known to be a statesman of great eminence; and it was feared, that, on his return from India, he would be appointed to a high situation in the government, and would so strengthen the administration, as to exclude the Foxites; and, *therefore*, it was resolved to keep an impeachment hanging over his head. Had the Foxites remained in opposition, Mr. Paull, we are persuaded, would have had no cause to condemn them for desertion. Marquis Wellesley would have experienced precisely the same treatment as Lord Melville, and with the same justice; for we believe them both to be equally honourable, and equally innocent.

"With respect to Marquis Wellesley's innocence, no man can entertain the shadow of a doubt, who has read a work entitled, A VINDICATION OF THE JUSTICE AND POLICY OF THE WARS IN INDIA. This masterly performance contains an accurate history of all the transactions that fell under the administration of the Marquis Wellesley; of course includes those impeached by Mr. Paull. The authenticity of this work is stamped with the great credit and ability that has marked the character of the writer from his infancy, the now Sir George Dallas, (as it is said.) To attempt any thing by way of criticism on, or even commendation of the work itself, would be only blurring with ignorance the fairest pages in the English language; I shall, therefore, only observe, for the information of those who have not read it, that they have lost the gratification of being convinced, that the Marquis's conduct, as Governor-General in India, was justifiable upon every principle of sound policy, every laudable attention to the interest of the East India Company, and to this country; and that whatever acts of severity were enforced under his administration, they were the effects of imperious necessity. If they were not, what excuse can the government of this country make for putting Despard and O'Coigley to death, whose offences partook of the same turpitude with those who became the objects of punishment in India? In fine, Sir George Dallas's intense application to all the minutiæ, necessary for the elucidation of the Marquis's conduct, form the completest exculpation that the force of evidence is capable of producing; an exculpation that *you*, and all his malevolent accusers, have been compelled to acknowledge; for,

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if you have not acknowledged it, what epithet can I use to increase the indignation of mankind, against the authors of that accusation?"

Speaking of the distribution of places, after Mr. Fox came into power, the author says,

"I cannot help remarking, that it borders on national disgrace, when we see places, even in a *military department*, bestowed on fidlers, strolling players, and other characters, possessing no plea for the preference given them; whose whole lives are unmarked by a single trait of loyalty, wholly talentless, and the direct reverse of every qualification necessary to fill their situations; while brave men, who have spent their best days, and blood, in the service of their country, are consuming the winter of life in mortification and penury."

If this be the case, the author will render an acceptable service to the public, by printing, as he promises to do, a list of places, with the names of the holders annexed, with appropriate comments. In his animadversions on Mr. Sheridan's late Tavern-speeches, he introduces some incidental remarks, on a transaction which, some months ago, made a great noise in the capital. We shall quote the passage, because it places that transaction in a *new* light.

"In electioneering phrase, you reverted to the state of Buonaparté's poll—God of Heaven! what could I say on that occasion! But let me get rid of the heart-rending thought, by asking, who were the voters on that miscreant's poll? Had we not poll books opened in this country? Was not his principal agent, O'Connor, canvassing both England and Ireland? And who composed his diabolical Committee? Read my Letter to the Duke of Norfolk, and you will see. Is it possible, that a truly loyal, independent man, who has the good of his country at heart, could summon fortitude enough to endure the effusions of such damnable hypocrisy? You, Sir, are a privy counsellor, and I sincerely wish the privity was confined to that honourable station. Two o'clock in the morning, under particular circumstances, is a well-chosen hour to be communicative. There are men, Sir, to whom the most trifling communications may produce the most important advantages. The hour that Lord Lauderdale set off for France, and the result of his negociations, previous to his return, were circumstances known to *very few*; and perhaps very improper to be known to *that few*, until officially announced. Your own sagacity will amply anticipate any further explanation; for, AT THIS MOMENT, my lips are securely locked, and the key in possession of another. However, a total silence upon the subject would amount to some degree of criminality; as one of the most amiable men in the country, perhaps in Europe, has been accused of giving improper intelligence, and for an improper purpose. This his Lordship has, upon oath, denied. And I have a stronger reason for giving FULL credit to his affidavit, than any other man in the kingdom, yourself and some one or two persons excepted. Upon his Lordship's application to the Court of King's Bench, the author of the charge was called upon to show cause why a criminal information should not be filed against him: the application was made early in the Term; and the Rule, as in other cases, must have expired in four clear days; yet we have heard of no further proceedings; and it is publicly said, that the affair is compromised. I could wish, for the noble Earl's reputation, the charge had met an ample investigation,

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as I am perfectly satisfied it would have manifested his innocence; a circumstance devoutly to be wished. But, Sir, that would not be the only gratification the public would receive, for the result must have brought forward the guilty object. As to the information Mr. Charles gave to Lord Grenville; the man who doubts its truth knows little of the grounds which justify my suspicions; but this is not the moment of explanation.

"The whole tenor of Earl Moira's life ought to inspire mankind with sentiments no way favourable to the establishment of an insinuation against his honour. The man who has exhibited such an uniform contempt for money, is not very likely to adopt unworthy means to obtain it. In saying thus much, I gratify my own feelings; a gratification that will be much increased, if what I have said weighs but a feather in the scale that preponderates with his Lordship's innocence; and I do most sincerely lament that the confidence and unlimited friendship you enjoy, should ever be the cause of diminishing the well-earned popularity of so amiable a man. I have said thus much, for the purpose of removing any suspicion of guilt, that might attach itself to the circumstance of the business being dropped. That intelligence, similar to Mr. Charles's statement, did transpire, cannot be denied; and *you*, of all men, are very ill-qualified to dispute its authenticity. But I am apprehensive, Mr. Charles has been led into a statement somewhat incorrect; a circumstance that will draw upon him very little of *your censure*."

The inuendoes here are too plain to be misunderstood; and truly may we say, that Mr. Charles was *mistaken* in so material a part of his statement, as the identity of the *person* who gave the intelligence in question. Unquestionably no one who knows Lord Moira, could for a moment suspect him of any thing, in the smallest degree, mean, base, or dishonourable. His generous contempt of money, his boundless munificence and liberality, render it impossible for any suspicion of the nature here alluded to, to attach to his Lordship.

Subjoined to these observations is the manifesto of O'Connor, or rather the message of the Secret Committee of England, to the Executive Directory of France; and Mr. Sheridan's and Mr. Whitbread's evidence on the Trial of O'Connor at Maidstone. The concluding remarks in pp. 59, 60, on the increase of the poor, are wholly foreign from the subject; and they present a picture greatly overcharged. The poor of the metropolis are not in the state in which they are here represented to be; their earnings, generally speaking, (for exceptions, of course, there must be,) are fully adequate to the comfortable support of their families; but the fact is, that they spend a considerable portion of them at the alehouse; and appropriate more to the purchase of gin for themselves than for that of meat for their families. These remarks, too, are highly objectionable in other respects; and should the Tract run into another edition, which is very probable, the author would do well to suppress them, particularly as they rather weaken than strengthen his arguments. The pamphlet is loosely and carelessly written; and consequently abounds with inaccuracies. Some of these have appeared in our quotations; and we subjoin a few others. "Each of which *are* [is] either larded, &c." p. 23. "Four-fifths of this pamphlet *is* [are] most certainly,"

certainly," &c. *ibid.* Cuckold for Cuckold*ed*, p. 48. Infidel*ism* is repeatedly used for Infidelity.

Advantages of Russia in the present Contest with France, with a short Description of the Cozacks. 8vo. Pr. 66. Jordan & Maxwell. 1807.

WE have ever maintained that the French were less likely to oppose the Russians with success, than they were to oppose any other nation; and we have assigned our reasons for entertaining such an opinion. Similar reasons are adduced by the author of this track, who enters at length on the subject, and uses such arguments as must convince, we think, every man who is open to conviction. His brief account of the Cozacks is curious, and we shall extract it, as a fair specimen of the author's ability.

"Wherever I have mentioned Russian soldiers, I never meant to include under that denomination, all those irregular auxiliary troops known under the name of Cozacks, who form a distinct and separate body. The name *Cozacks* is general, and applied to all those tribes, which follow the same irregular, and almost optional method of warfare. The particular bodies of the Cozacks are distinguished from each other, not by the different nations which compose them, but by the places they respectively inhabit. Thus the *Don-Cozacks* take their name from the river Don; the *Ouralian Cozacks* from the Ouralian mountains; *the Cozacks of the Ukraine* from the name of the country; and the *Zaporavian Cozacks*, from the cataracts of the Dnieper, as the word *Zaporavian*, or more properly *Zaporogtzi*, signifies, in the Russian language, 'people living beyond the Cataracts.' The two former are chiefly the Colonists of Great Russia, and the two latter are formed of Malo-Russians; these wear no beards. The Zaporavians shave even their heads, and leave only a small piece of hair upon the crown, long enough to reach the nose, and pride themselves upon every thing that is opposite to civilization, and to the common feelings of man. There was a time, when no woman whatever was permitted to live in their society; and though they have began lately to have more intercourse with the sex, still they retain strongly the marks of their former ferocity. They may be called, with great propriety, a gang of desperate outlaws, of robbers, and all sorts of public offenders, who are suffered to exist merely on account of the mischief they do to the enemy.

"The *Cozacks of the Ukraine* and *the Don-Cozacks*, are more advanced in civilization; the latter are seen sometimes with, and sometimes without beards; but the former exist now merely in name, applied indiscriminately to all the inhabitants. There are also *Cozacks* formed into regular regiments, but of these we need not speak. Excepting the *Cozacks of the Ukraine*, and the *Zaporavians*, the Tartars and Calmucks are so interspersed with all other *Cozacks*, that they form the most conspicuous and prominent feature in them. The Calmucks seem to be the real descendants of the ancient Scythians, who dwelt on the borders of the Don (Tanais). Their features are broad and flat, with a pair of small, fiery, and piercing eyes. They are of small stature, very robust and active, and expert in the use of the bow and arrow, which they to this moment use with astonishing dexterity. They are extremely skilful in managing unruly

unruly horses, and are hired expressly for that purpose by the horse-contractors for the army who have to choose these animals out of the wild studs bred chiefly by the land-proprietors in Little Russia. A Calmuck rides straight into the midst of these ungovernable creatures, and after a horse is singled out, which is to be taken, he throws a loop round his neck with such expertness, that, though the distance is considerable, as the ferocious animal will not suffer any one to approach him near, he seldom misses his aim. No sooner does the loop fall upon the horse's neck, than the Calmuck fastens with amazing rapidity the other end of the rope to the saddle he sits upon, in such a manner as to prevent all possibility of the horse's escaping. The unruly savage thus surprized, struggles hard, but the other horse which the Calmuck rides, takes such a position by the direction of the rider, that the strength of the captive is exhausted, and he, at length, suffers himself to be led away, and is soon tamed. The Tartars, who are like Calmucks in their persons, are so intermixed with them, as to be seen every where together. They eat horse-carcasses, without any other preparation of the flesh, than the warming it under the saddle of the horse they ride upon. For this reason they have in general two or three horses with them; so that their provisions, and the means of travelling, proceed with them, without any incumbrance. Both these nations or tribes are extremely numerous among the Don-Cozacks; and all together form those terrible warriors, whose aspect alone is sufficient to dismay an enemy not accustomed to such a sight.

"These Cozacks are a valuable appendage to a regular army; they are its guides and satellites. It is their particular business to obtain intelligence from the enemy, which they do sometimes in the manner that a Calmuck takes a wild horse. As soon as a Cozack comes near enough to the object of his search, he throws a loop round his waist, fastens it to his saddle, and gallops off with the prisoner. All the outposts are formed chiefly of the Cozacks. They are constantly upon the look-out, and cut a conspicuous figure in skirmishes. The *lucre of gain*, that is, of booty, is the main spring of their actions; and a Cozack will seldom flinch from attacking two opponents, if he sees the probability of plunder. Their chief and most destructive weapon is a long lance, suspended upon a sling from the waist. When they are upon attack, they let the lance down to the level with the stirrup horizontally, and, after drawing it back with the right foot, to which the butt-end is fastened, they hurl it forward with the same foot, with such force and destructive aim, that it generally proves fatal to the enemy. They are, besides, armed with a gun, a brace of pistols, and a sword something in the shape of a Turkish sabre. Though in their military appearance they preserve a certain degree of uniformity; still their dress, according to their fancy or means, makes the scene, whenever they march in a body, truly grotesque and variegated. Though they are irregular troops, still they have a certain order, a certain principle of rude discipline; they have officers regularly appointed and obeyed. Their horses are so diminutive and apparently weak, that they seem more calculated to be carried than to carry; yet a Cozack, whether through prejudice or real conviction of their excellence, never will, never was known to part with his horse, nor exchange it for one ever so valuable, unless it is of the same breed. These horses are a race altogether anomalous; for, whether fed luxuriously, or sparingly, they maintain invariably the same

niggardly appearance, and, like the Russian soldier, can exist almost upon nothing, which may perhaps account for the Cozack's attachment to them. The Cozacks are allowed to preserve their own government, and they stipulate in return to furnish the Emperor, at their own expense, with whatever number of men he may require, on the condition of being allowed to make booty. Such is their thirst for war, as the means of plunder, that when the number required is inconsiderable, so that they must cast lots who should go, a serious quarrel is frequently the consequence, of not being included in the number. He that returns home without booty or has not been in action, is viewed by the women in a despicable light; so that their manners and mode of living all tend to make them warriors. They think it charity to kill their own comrades, when wounded past recovery, or likely to fall into the hands of a merciless enemy. They disperse in such small parties, that it is almost impossible to stop their incursions; and, for this reason, they are the most dangerous set of men that can enter a hostile country. Nor are they less so to a routed enemy; for, though they do not fight in the line, they are the first in pursuit of him, and the last in desisting from it. They performed wonders in Italy, under the command of Suwarrow, who knew better than any other Russian general how to employ them to the best advantage."

The pamphlet appears to have been written in haste, as it exhibits several grammatical inaccuracies. The *lucre of gain*, in the above quotation, is an unwarrantable expression: *lucre* and *gain* are synonimous terms: it should be the *lust* or *desire* of gain.

EDUCATION.

Letters on Natural History; exhibiting a View of the Power, Wisdom, and Goodness of the Deity, so eminently displayed in the Formation of the Universe, and various Relations of Utility, which inferior Beings have to the Human Species. Calculated particularly for the Use of Schools, and young Persons in general of both Sexes; in order to impress their Minds with a just Idea of its great Author. Illustrated by upwards of One Hundred engraved Subjects applicable to the Work. By John Bigland, Author of "Letters on Universal History;" "Letters on the political Aspect of Europe," &c. 12mo. Pp. 464.

WE are always pleased to find a man of real information, knowledge, and talents, combined with a religious and moral disposition, devoting some portion of his time and attention to the instruction of youth. That instruction is an object of the greatest importance to society, yet has it been, too generally, considered as beneath the notice of men of high and useful attainments; we mean, the mode of conveying it through the medium of books.

"The Study of Nature," says the author, in his Preface, "is the basis of religion; and in the primitive ages of the world, previous to the epoch of revelation, mankind had no other guide to direct them to a knowledge

knowledge of the existence and attributes of the Deity, than the contemplation of his works. These, indeed, exhibited such evident proofs of his power, his wisdom, and his goodness, as were sufficient to convince rational creatures that a self-existent and infinite Being was the source and origin of all existence. This St. Paul so well understood, that he condemns the Gentiles, because, after having recognised the Supreme Being in the works of the creation, they neglected to worship him, and considers them as inexcusable; "Because," says he, "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even his Eternal Power and Godhead."

A better motive for directing the minds of youth to the study of Natural History could not be assigned. The plan of the present work will be best described in the author's own words.

"If this work had been designed for the use of those who make the knowledge of natural history the principal object of their pursuit, the Linnæan system would certainly have been adopted and strictly adhered to; but it is calculated for students of a different description: for those who, without having leisure to devote themselves wholly to the study of this science, would not wish to be totally ignorant of the world in which they live. To instruct the youthful mind, in regard to the most important subjects of inquiry in the system of nature, is the avowed design of this undertaking; and, indeed, a volume of so small a size cannot be supposed to be intended for the use of the professed naturalist. Without, therefore, pretending to criticise the works of other writers on this subject, or to depreciate their merit, which in many is conspicuous, it will not be amiss to say something of the manner in which it is here treated.

"In the first place, a view is given to the young student of the grandeur of the universe, and of the structure of the solar system. Some of the most striking objects which this globe presents, such as seas, mountains, volcanoes, &c. are next brought forward to his inspection: his attention is then called to the winds, tides, exhalations, and other remarkable phenomena of the earth and the atmosphere; and afterwards to the principal metals, minerals, and other subterraneous productions. All these being described in a manner equally plain and concise, a sketch is given of the beauties and utility of vegetation; and a general view of the inanimate creation being thus exhibited, the transition is made to animated nature, which, as it is to youth the most entertaining branch of natural history, occupies the greater part of the work. The most striking and interesting objects of the animal kingdom are delineated; the creatures which are peculiarly curious in their conformation or habits, and especially those which are most formidable or most beneficial to man, are particularly selected and described. Those of general utility, or the greatest commercial importance, and those, which frequently occur in conversation or reading, in the relations of travellers, and in the sacred or classical writings, are considered as the most interesting subjects of investigation."

In this arrangement the author has displayed great judgment; as, indeed, he has in the execution of the work. But judgment is not the only good quality which he has manifested in the performance of his task; for he has suffered no opportunity to escape him of blending religious and moral lessons with his instructions. He has adopted the epistolary form,

form, in preference to all others, as he thinks it is calculated to introduce his subjects in a more agreeable and impressive manner; and, at the same time, to give the young student some notion of the art of Letter-writing. Mr. Bigland deserves the highest praise for the total exclusion of all indelicate expressions; and, indeed, of every thing which could have the most remote tendency to contaminate the youthful mind, from his work; and the more so, as works of this description are generally objectionable on the score of indelicacy. His letters, therefore, may, with great safety, and with a certainty of affording much valuable instruction, be put into the hands of youth of both sexes. Having said thus, we shall exhibit a specimen of his style and of his manner of drawing useful and important deductions from his lessons, from his concluding letter. The passage, too, is valuable on another account, as it contains some very just reflections on the treatment of the brute creation.

"We are now come to the conclusion of our survey of the wonderous works of the Deity displayed in the stupendous system of nature; and I am fully persuaded that you, as well as myself, will reluctantly take leave of so beautiful, so variegated, and so magnificent a view. At the close of our excursions, however, let us not have to reproach ourselves with having uselessly rambled through the immense fields of creation. The object of all physical research ought to be moral and intellectual improvement; and indeed the study of nature, exalting our admiration, is peculiarly adapted to inflame our love for the architect of the universe, the self-existent author of all existence. Our love of the Creator cannot, however, be more appropriately displayed, than by the exercise of universal benevolence towards his creatures. This important moral truth I have every where endeavoured to inculcate; and let it, my dear Sir, be impressed on your mind, and kept in your memory, that

> "——— the poor beetle that we tread upon
> In corporal suffering feels a pang as great
> As when a giant dies."

"This effusion of poetry speaks no other language than that of accurate philosophy; for there is every reason to believe, that the sensations of many of the most diminutive insects are as exquisite, and, consequently, their sufferings as acute as those of larger animals. The writhings of the poor worm, on which we accidentally tread, evidently show the pangs which it feels, shock the heart that is endowed with sensibility, and force it to lament the step which fortuitously caused these sufferings. Horrible, however, to relate, parents too frequently indulge their children in the wanton sport of torturing poor insects in a manner at which humanity must shudder. Although this horrid propensity may, at that early period of life, be attributed to want of reflection, yet, if indulged, it may settle into a habit of cruelty, and render their hearts callous not only to the sufferings of the brute creation, but to those of their own species. A parent, indeed, who encourages his child to torture a poor helpless insect, ought not to wonder if he afterward see him a murderer of his fellow-creature, which will very probably be the case, unless a want of courage, strength, or opportunity, prevent the exercise of his cruelty; or the terrific dread of the gallows restrain his hands.

"What

"What more advance can mortals make in sin,
So near perfection who with blood begin?" DRYDEN.

"The supreme court of judicature at Athens, to its eternal credit, punished a boy for putting out the eyes of a poor bird that unfortunately fell into his savage hands; and parents and masters should never overlook an act of cruelty towards any thing that is endowed with life and sensation, however minute and contemptible it may seem. No creature is mean or insignificant in the eyes of the universal Parent, the Creator of all beings:

"With Him no high nor low, no great nor small,
He fills, He bounds, connects and equals all."

"Yes, my dear Sir, great and little, important and mean, are relative terms, and distinctions of our own, which have no existence in the all-comprising view of the Creator and Governor of the universe.

"The consideration that all the felicity of animals is confined to the short period of the present life, without any hope or compensation in a future state of existence, ought to be an additional inducement to treat them with compassion. We ought to imagine every inoffensive animal which our wanton cruelty would deprive of existence, addressing us in the mouse's affecting petition:

"But if this transient gleam of light
Be all of life we share,
Let pity plead within thy breast
This little all to spare."

"These moral sentiments, so strongly inculcated by reason, are decidedly corroborated by Religion, sanctified by Scripture, and impressed by the discourses of Him from whom all Scripture derives its authority, and all true Religion its origin. The Redeemer of mankind reminds us that his Heavenly Father takes care to feed the ravens, and that the sparrows are not overlooked in the universality of His providence; which is sufficient to convince us that we cannot, without offering a gross insult to the Creator and Sovereign of the world, wantonly ill-treat any of His creatures, all of which are objects of His parental solicitude.

"In the system of nature, it is ordained by an arrangement, for which you will recollect the reasons already assigned, that animals should be conducive to the support of one another, and that all of them should be subservient to the interests of man, or at least subject to his reasonable will, although not to his wanton cruelty. When, therefore, we are obliged to kill any of them for our food, or to destroy for our safety such as are noxious, we ought to dispatch them expeditiously, and to render the pang of death as short and easy as possible."

The Manual of Youth. Containing, 1. Sixty Fables, French and English, ornamented with One Hundred and Twenty Cuts, representing the Subjects of the Fables in the French Part; and furnishing, in the English Part, a Series of Elementary Lessons in the several Styles of Drawing. 2. Remarks on Rhetoric, with various Examples on the different Styles, Figures, and Tones. 3. A large Collection of Extracts, in Prose and Verse, selected from the most approved Authors,

thors, English and French. By J. Ouesseau, A. M. 12mo. Pp. 420. 8s. Symonds. 1807.

IT was certainly a new thought, to combine a *drawing-book* with a French *Grammar*, and a *Treatise on Rhetoric;* and one which could only be expected from the inventive fertility of a *Frenchman's* brains. But, putting the *Elementary Lessons of Drawing out of the question*, which lessons consist in a number of indifferent wood-cuts, this Manual may serve as an useful school-book, for boys learning the French language. Several of the Fables, Monsieur Ouesseau informs us, "are founded on what are *commonly called* Æsop's Fables; but they have been treated in a manner which emboldens the editor to assert, that he has borrowed scarcely more than their titles." To this we answer, *tant pis*. What he means by Fables, which are *commonly called* Æsop's Fables, we are at a loss to conjecture; are they *not* the Fables of Æsop? As for the attempt to give the world an *improvement* of Æsop's Fables, it ought to receive praise for its boldness, whatever censure it may extort for its presumption. For our part, we confess, we are humble enough to be satisfied with these apologues; the wisdom and ingenuity of which, the wisest of the ancient Greeks were not ashamed to admire, and which have caused equal admiration from all succeeding ages to the present times. Nor has the specimen which M. Ouesseau has afforded us of his skill in the composition of Fables, in the least disposed us to accept him as an adequate substitute for the Grecian Fabulist. Two of the Fables, in this book, are his own. The *Two Rose Trees*, and the *Hawk and the Pigeons*. In the former we are presented with a dialogue between the Rose Trees and the Gardener; one of the Rose Trees submits to the *pain* of pruning, from a conviction of its tendency to do it good; the other, obstinate and perverse, resists the efforts of the Gardener, and remains unpruned. The consequence is, that in the Spring, the first bore abundance of Roses, and was an object of admiration to the whole village; while the last, became "yellow, withered, dying with shame and misery; and they were obliged to pluck it up and throw it on a dunghill." The moral of this fable is obvious enough, that boys should submit to correction for their own good; but Æsop (barring the gift of reflection and speech, &c. to his birds and beasts,) never outraged nature; he was always consistent; not so M. d'Ouesseau; for it requires not the skill of a florist to know, that although a rose tree which is pruned will bear more flowers, and make stronger shoots, than one which is not pruned, yet the neglect to prune it will not occasion it to wither and die. In the other fable he translates "s'abbatit doucement;" "stooped softly," it should be "hovered gently round."

The *Remarks on Rhetoric*, are short, single, and easily understood; and the examples are appropriate. The *Extracts* are very judiciously selected. We suppose they are intended to exercise the student in the necessary art of translation.

Etymological Exercises on the Latin Grammar, in Two Parts. By the Rev. William Johns. 18mo. Pp. 50 Longman and Co.

MR. Johns has had the advantage, which is possessed but by few writers, of submitting his rules to the test of experience. He is humble

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in his claims, but, as is often the case with genuine humility, meritorious in his efforts. He expresses a hope, that his book "will be found of some utility in initiating boys into the etymological part of Latin Grammar; in which they ought to be well versed, before they attempt to write constructional exercises." We are persuaded that it will prove of great utility in facilitating the attainment of this elementary knowledge; and be the means of saving considerable trouble, as well to the masters as to the boys.

The History of Mary Westley; or, The Warning. 24mo. Pp. 40. Hatchard. 1806.

THIS is a well-told tale, replete with natural incidents, containing many just and useful reflections, and conveying an excellent moral. It is intended chiefly for the instruction of females in the lower classes of life, who, we are sorry to say, stand most woefully in need of such instruction; and we hope that the opulent will be induced to purchase it, and to distribute it as extensively as possible. The story is that of the daughter of poor but honest parents, having a family of ten children, who goes to service. Her mistress, a worthy woman, takes pains to improve her naturally good disposition, by supplying her with a Bible, and other religious books, and by giving her much salutary instruction. During the absence of her mistress, however, Mary is persuaded by her fellow servant to go to the Fair; all her good resolutions fail her; she is tempted, and falls. Repentance follows, but she refuses to marry her seducer till convinced that he also has repented. The remarks interspersed throughout this little narrative, are greatly superior to those generally found in similar publications. The subject of *bribing* children to perform their duty, affords the intelligent author an opportunity to impress the following lesson on the minds of his readers:

"Though we must not always look for rewards when we do right, but do it because it is our duty; yet sometimes it *does* happen, that a good action is made the means, through God's providence, of bringing us the thing we wish."

When a man has seduced a woman, he is generally led to suppose, that, by marrying her, he not only makes her ample satisfaction, but makes ample atonement to his offended God for the sin which he has committed; or, rather, thinks that he has committed no sin at all. Not so the heroine of this tale, whose conceptions of right and wrong, of virtue and vice, it would be well for the debauchees and their victims, for the adulterers and adulteresses, in higher life, to adopt. "Mary thought very justly, that though the world thinks a woman who has forfeited her chastity, may recover her character by marrying her seducer, she is not less a sinner in the eye of God, and by marrying an unprincipled man she might be led into other crimes." A woeful instance has recently occurred in high life to exemplify the justice of this lesson. A young woman of good family gave her hand to one man while her affections were bestowed on another. In this she was guilty of the worst species of perjury and of prostitution. The parents, who urged her to marry, were highly criminal, and morally reprehensible for all her subsequent sins. The

man too who took her knew that he had not her heart, and was therefore a brute of the worst description. After her marriage, she met with her first lover, who seduced her. A divorce ensued; she married her seducer, and she has since left him to commit adultery with another. If any of the parties were possessed of feeling, they would experience a just, though not an adequate, puni-hment: at all events, this fact shows the danger of marrying an unprincipled man, and being thereby led into other crimes; and the equal danger of marrying an unprincipled woman.

The Pantheon, or ancient History of the Gods of Greece and Rome, for the Use of Schools, and young Persons of both Sexes. By Edward Baldwin, Esq. 12mo. Pr. 360. 6s. Hodgkins. 1806.

THE utility of a work of this kind cannot be disputed; the Heathen Gods are so interwoven with every species of poetry, that, without some knowledge of them, it is impossible to understand many a common song; but the adventures of these imaginary deities are so replete with impurity and immorality, that it requires no common care in a writer to render an account of them fit for the perusal of young persons. It is also of great consequence not to lead them astray by false representations of the influence of the religion of antiquity on the moral conduct of life. On this the author makes the following observation:

"By the word God, I need not tell you that we understand a powerful being, whom we cannot see, but who nevertheless is continually interfering with our concerns, bestowing upon us the various blessings of life, and sometimes punishing us for our faults.

"When the thoughts of men are turned to invisible beings who have power to benefit or hurt them, they unavoidably become anxious to obtain their favour.

"The opinion which different nations entertain concerning the natures and characters of their gods, constitutes their speculative religion; the means they employ to obtain the favour of these beings, constitute their practical religion or worship.

"To obtain the favour of the gods, the Greeks built temples, or edifices, to which they resorted at stated times, when they designed to recollect with reverence the characters and powers of their gods.

"In these temples they placed statues of the gods, that, by the sight of them, their fancy might be awakened, and their minds held attentive.

"In these temples they also offered sacrifices; that is, killed some of the most beautiful of their animals, and presented the first fruits of the earth, with costly gums and odours, in honour of their gods.

"In the temple, and ordinarily immediately before the statue of the god, was placed an altar, that is, for the most part a square pillar of stone, of inconsiderable height, but much greater bigness, upon the top of which they lighted a fire, and burned the fruits of the earth, and certain parts of the animals which they sacrificed, with costly gums and odours.

"For the due performance of these sacrifices there was a body of men called priests, who were clothed in white and other appropriate vestments, and were regarded by the people with peculiar veneration."

Common

Common readers lie under a great disadvantage when they come to the history of the gods of Greece and Rome: in poems and songs, such as are now written, Mars, and Venus, and dimpling Cupids, and jolly Bacchus, make so trivial a figure, that it is with difficulty we can be brought to think of them seriously, as the elements of a national religion: gods whose worship is obsolete, are like kings in exile, and excite very different emotions, from what they did when they were carried in state, and surrounded with a regiment of guards.

"That you may have a due conception of the seriousness and sincerity of the religion of the Greeks and Romans, it is proper I should tell you that Machiavel, the famous Italian political writer, ascribes the long course of the Roman prosperity in the first place to their religion; and he affirms, that 'for several ages, the fear of God was never more conspicuous than in that republic:' and Cicero, the great Roman orator, gives it as his opinion, that 'the Spaniards in numbers, the Gauls in bodily strength, the Carthagenians in subtlety, and the Greeks in genius, had exceeded his countrymen; but that there was one thing in which the Romans went beyond all the nations of the earth, and that was, in piety, and religion, and a deep habitual persuasion that all human concerns are regulated by the disposal and providence of the immortal gods.'"

This, in the first place, is an eulogium on idolatry, and attributes much good to an institution which is forbidden by a commandment of the Almighty, under the express penalty of his heavy displeasure; and, if we believe in the divine oracles of God, we ought rather to impute the fall of the Romans to their veneration for these idolatrous ceremonies, than impute with Machiavel their long successes to it. And the words of Cicero are obviously the words of a hypocrite; for though from the light of his own reason, and the writings of Plato, who seems to have caught some faint ray of divine truth, he was at least inclined to believe in a state of future retribution, it is obvious from many of his works, that he was not sincere in the belief of the idolatrous religion of his country.

Surely the loves of the Gods should not be detailed, as they are in Chapter xxiii, in a work like this; and the fable of Cupid and Psyche, which is an imitation of the sacred account of the fall of man, and is not mentioned by any classical author, might have been omitted. The author might also well have spared his trouble in representing all the gods of Homer as allegorical personages, that being long ago given up by all sober critics.

Some knowledge of the heathen mythology, as we have already observed, is a necessary part of the education of those who are not to pursue classical studies, where they will be acquired of course; but the mind of the pupil should be continually impressed with the idea of its falsehood and absurdity; and be shewn, that many of the fables, such, for instance, as the war of the Titans, and Deucalion's flood, are gross corruptions of Scripture history, which is surprizingly left quite unnoticed by Mr. Baldwin.

MEDICINE,

MEDICINE, SURGERY, &c.

Anatomical Examinations. A complete Series of Anatomical Questions, with Answers. The Answers arranged so as to form an elementary System of Anatomy, and intended as preparatory to Examinations at Surgeons' Hall. To which are annexed Tables of the Bones, Muscles, and Arteries. 12mo. 2 vol. Pr. 575. 10s. 6d. Highley, London; Constable and Co., Edinburgh. 1807.

THESE examinations form a most useful vade-mecum for the medical student, whom it cannot fail materially to assist in the pursuit of his studies. But the use of them cannot be better explained than by the very intelligent author's own words.

"Anatomy must be learnt in the dissecting-room; it is only there, aided by competent teachers, that the student can acquire such information in this branch of his studies as will be practically useful to him. But in this pursuit the memory may receive great and important assistance from a short and clear account of the various parts of the body, to which the learner may refer, when the teacher is absent, or when alone he meditates on the subject of his labours. His memory may be further most usefully exercised by questions well adapted to the subject; they will lead him to form a just estimate of his acquirements and deficiencies, and this practice will give him a familiarity with examinations, the want of which often embarrasses those, who present themselves before the college of Surgeons.

"With a view to afford the anatomical student this species of assistance, the following work has been composed.

"The first part contains a complete and systematic series of examinations, where numerical arrangement will render it easy to refer to the respective answers in the second part.

"The second part is an elementary system of Anatomy, which may be read and consulted without any regard to the numerical references to the first.

The conception of this plan of elementary instruction is ingenious; and the author is entitled to great credit for the correctness which is visible in its execution.

A Practical Treatise on the superior Efficacy of Stizolobium or Cowhage, (the Dolichos pruriens of Linnæus,) internally administered in Diseases occasioned by Worms; wherein are exhibited a concise Statement of the Symptoms of the Disease, and the Uncertainty of most other Vermifuges now in Use. To which are added some other indigenous Anthelmintics of the West Indies; and several Cases not published in any of the former Editions. By William Chamberlaine, Member of the Royal College of Surgeons, London, &c. 12mo. Pr. 134. Highley.

THE chief object of this treatise is to recommend the use of Cowhage in the cure of *Worms*; though no inconsiderable portion of it is allotted to

to a general description of the different kinds of Worms, and of the well-known symptoms of the disorders which they produce. The author recommends the Cowhage to be exhibited in the form of an electhary. It is frequently used in the East and West Indies; and respectable testimonials are adduced in proof of its safety and efficacy. Cowhage is admitted in the Edinburgh Pharmacopœia.

Poems to Thespia. By H. Downman, M. D. 8vo. Pp. 106. Trueman and Son, Exeter; and Cadell and Davies, London.

TRUE to his Thespia as Petrarch to his Laura, Dr. Downman's muse is the very mirror of Courtenay. Her strains, however, are not to be censured for monotony, nor rejected for dulness; nor are they disgraced by those meretricious ornaments, and by that gaudy tinsel, the frippery of the Della Crusca school, which betray a poverty of thought, and a sterility of sense. They are, on the contrary, plain, simple, and unaffected; breathing the language of pure affection, without sacrificing sense to sound. We shall select two specimens, in proof of the justice of our opinion.

"I was not form'd for glory's arduous ways,
To toil with Science in her ample reign,
To bask in proud ambition's golden rays,
Or view with dauntless eye the carnag'd plain.

To some, Heav'n wills the scenes of public life,
As party bids assiduously to move;
To others, clamour and forensic strife—
To me, a mind, all indolence and love.

Unhappiness and care to Kings I give,
Expos'd they stand to every stormy gale;
On yonder hill's green side secure I live,
Or haste with pliant footstep down the vale.

Enough for me to join my Thespia there,
Arm lock'd in arm through shady woods to roam;
To tread unconscious, lost in rapture dear,
Nor gain till latest eve our distant home.

With her on turf, or mossy bank recline,
At her command invoke the artless muse,
Her unaverted cheek oft press to mine,
Or, as she smiles, my inmost soul effuse.

Such were the strains, which in the jocund prime
Of years, when fancy takes delight to dream,
I sung, nor spent a thought on future time,
Where rural Alpheus winds his scanty stream.

I sung,

I sung, each object pleas'd my partial sight,
The eddying rivulet, the new-shorn flock,
The meads with varied flowers of lustre bright,
The verdant hillock, and the barren rock.

Yet, tho' by kindest nature form'd, to stray
The sweet oblivious haunts of peace along,
Fate's tyrant voice, and unrelenting sway
Urge my slow step to join the bustling throng.

Resistance fails, and while I turn my eyes,
To catch, ye well known Scenes! a parting view,
Though I with unimagin'd fondness prize
Your lawns, and fairy glades; at once adieu!

But, oh, my Thespia! there the imperfect sound
Remains suspended on my trembling tongue,
Cold drops of limpid dew my brow surround,
And every nerve and sinew is [are] unstrung.

Again receive me to thy warm embrace;
Oh! were my bosom rivetted to thine!
The pangs we feel, the future ills we trace,
Nor language can express, nor thought divine."

"There are, who think mankind impell'd to rove,
By nature, vagrant as the uncertain gale,
Who laugh at vows of constancy and love,
As shadowy fictions, or a dotard's tale.

To these, my Thespia, silence is the best,
The only answer can be justly given;
Let them enjoy their dull unmeaning jest;
Can creeping mists pollute the face of heaven?

They know not love, nor e'er his semblance knew;
Intent on vulgar sources of delight,
Reason and truth elude their grosser view,
Clad in unborrow'd lustre, mildly bright.

In fashion's bowers they waste their transient day,
And lest a gleam of sense might touch the soul,
To ceaseless dissipation homage pay,
And giddy, drain her various-mingled bowl.

For them let secret pity drop a tear,
And nobly conscious of sublimer joys,
Self-satisfied her happier fortune bear,
And leave to change and vanity their toys.

Assur'd

Assur'd the darling object ne'er can tire,
True love to each external good is blind,
Fix'd is the wavering pinion of desire,
Thought answers thought, and mind embraces mind.

Who judge like us, like us who feel, to those
Can wealth, or pomp, an added blessing give?
Their tender sympathy more rooted grows,
Till memory fades, their warm affections live.

Them should a smiling progeny amuse,
The infant race their mutual cares employ;
This gift should wisest Providence refuse,
No pining discontent embitters joy.

Nor time, nor adverse fortune can divide
The attractive, firm, uninterrupted band,
In strictest knot of cordial union tied,
And safe from every power, but death's command."

Musical Dramas, with select Poems and Ballads. By John Rannie. 12mo. Pp. 289. Allen.

THE Dramas are, *The Cottage of the Cliffs*, taken from the ancient Ballad of Gill Morrice, from which the tragedy of Douglas is also taken; *The Exiles; The Deserted Tower*, taken from an old song in Percy's Collection, (as the other is,) called *The Heir of Linne*; *The Convent*, taken from Mr. *Lewis's Monk; The Lowland Lassie*, acted once for a benefit; and *Job*, a sacred Drama in three parts.

The dialogue of these Dramas is sometimes in prose, and sometimes in blank verse, according to the dignity of the persons, a practice which we shall not venture to condemn, as it is authorized by Shakspeare and all our earlier dramatic poets; but why songs are inserted in pieces intended for reading, and not for representation, we do not exactly see. Songs in a Drama, to those who prefer sound to sense and interest, may be very agreeable; but they, undoubtedly, abridge the pleasure of those who come to the Theatre to be amused with interesting dialogue and situation, and pathetic or humourous incidents; and in Dramas that are performed, we should wish them to be printed, if it were not impossible to follow the singer, and comprehend the words of the air, if we had not them before our eyes; but in Dramas intended for the closet, they are merely excrescences that disfigure the composition.

In the dialogue there is little either to praise or censure, and the Poems and Ballads partake of that quality which Horace declares to be inconsistent with the character of poets. We must farther remark, that those parts of the Dramas which are obviously blank verse, are printed as prose.

DIVINITY.

DIVINITY.

A Charge delivered at the Primary Visitation of the Reverend the Archdeacon of Sarum, on the 9th, 10th, 11th, and 12th of July, 1805. By the Reverend Charles Daubany, Archdeacon of Sarum, 8vo. Pp. 32. Rivingtons.

WE know not by what accident this excellent charge has remained so long unnoticed. It contains a variety of truly apostolical injunctions, and displays all that sound and deep knowledge with which every former production of this venerable author abounds. He first notices on the origin of the office of Archdeacon; then traces the use which it was destined to answer, and marks the neglect into which it has fallen, through the relaxation of discipline, so remarkable in later times. He next delineates the features of the present age.

"The character by which the present day is distinguished, is a relaxation of religious sentiment, which has generated more or less a licence of opinion inimical to existing establishments, by inculcating on the mind of the individual a dangerous belief, that his own private notions, however imperfectly formed, provided they are sincerely maintained, are to constitute the standard for his own actions. This principle, which supersedes the experience of all ages, and the wisdom of every human institution, though inadmissible under, because incompatible with, any civil government, is still considered to be a principle which may be safely exercised without controul in the affairs of religion.

"It is not my present business to mark the line within which this principle of private judgment may be exercised; but, after adverting to its present prevailing influence, in the production of an almost total indifference with respect to all modes of worship, to point out, consistently with my duty, the means best calculated to counteract the evil to which it too generally leads."

Those means, then, this pious labourer in the Lord's vineyard proceeds to indicate; and endeavours to enforce the adoption of them; for truly does honour of the evil "whether the cause from which it springs be admitted or not, the obvious suggestion of sound wisdom will be, that the best antidote against it should be timely provided." The effect to be expected from the alarming separation from our Church, should it be carried to that extent which present appearances almost justify us in apprehending, must be the ultimate destruction of our establishment. For should the time ever arrive, which God forbid, when the number of Christians without the walls of the Church shall exceed in any degree that of those assembled within them; the ground of public opinion on which every establishment, *as such*, stands being withdrawn, I see nothing, according to the general course of things, that can prevent its falling to the ground. In this view of our subject, the language of the wise Cato becomes most applicable to the situation in which we Ministers of the Church are at this time placed.—"Hoc nisi provideris ne accidat, ubi evenerit, frustra judicia implores."

Mr.

Mr. D. disclaims all intention of introducing this subject for the purpose of creating alarm; but asserts, that the prophecies of the New Testament justify the expectation of perilous times in the *latter* days; and thinks that the signs of the *present* are such as to create an apprehension that those days are come. He considers the alledged grounds of separation from the Church, by the larger description of Schismatics, which are not objections to its fundamental doctrines, nor even to its forms and ceremonies; but, forsooth! to the *insufficiency* of its Ministers.

"Now, were this complaint brought forward only by ignorant irregular preachers, with the view of securing to themselves a more numerous congregation, by a studied depreciation of the labours and qualifications of the established Minister; though in such case, so far as the complaint might operate on the public mind, it would be by no means to be disregarded; yet, when it is considered as occasionally proceeding from those who are not only qualified to form a more correct judgment on this head, but who would moreover be thought to be well-affected to our establishment; it constitutes a complaint, which challenges the most serious attention. And although general charges are rarely the product of candid or judicious minds, and, in this case, are much more readily brought than substantiated; still, if they become personal charges, by being made to bear on the professional conduct of each individual concerned in them, they may certainly be turned to profitable account.

"The charge generally brought against the present Ministers of the Church is, that the GOSPEL is not preached by them. It scarce need to be observed on this head, that, should that be the case, we may, Brethren, of all men, have the most serious responsibility to look forward to. But instead of dismissing this charge, as containing altogether notorious calumny, which, in most instances, we trust, we should be warranted in doing, let us admit it to be, in some degree, well-founded; if it be only for the sake of the advantage to be derived from a more diligent attention to those points of professional duty, in which it presumes us to have been wanting. It was the remark of a very sagacious writer, that "the success of sects has, in general, been owing to their making greater pretences to purity and gospel perfection than the established Churches; and to their both teaching and practising some necessary duties, which established Churches have too much neglected in the corrupted state of Christianity." Should this remark apply in any degree to the present state of things in the Church, the obvious inference from it will be, that even those who differ from us most, may, in some points, exhibit models not unworthy of imitation; and therefore, although we cannot approve their principles, we may still derive something from their conduct.

"And though I dare not absolutely say with a great authority, that 'were the common people nourished with the sincere milk of the word by their proper pastors, they would refuse a drink of doubtful quality mingled by a stranger; or that, under such circumstances, our churches would be thronged, while the walls of the Conventicle would be deserted;' because, alas! in the disgraceful annals of modern itinerancy, many proofs in point might, I fear, be brought against me; still I do not hesitate to say, that no advantages of education, however on other accounts desirable, will compensate for a radical defect in the discharge of our ministerial office; and that even those '*blue aproned men*,' (as Bishop

Hall calls them) 'who never knew any better school than their shop-board,' should they actually preach the truths of the Gospel, with whatever inconsistent, offensive, and even blasphemous positions those truths may be mixed, will not fail to draw away hearers from the most dignified and learned divines, who preach them not. For in this case, my Brethren, we are concerned about *essentials*, which admit of no alternative. Whilst the public mind is become so estranged from that confident respect which heretofore generally attached to the commission which we bear, that we must expect, at this time, to receive credit for nothing but for the real intrinsic value, considered in the evangelical sense, of the doctrine we deliver."

This is truly Christian advice; but we very much fear that the high authority, here quoted, has drawn a false conclusion from his premises; indeed our experience enables us to contradict the assertion; for, certain it is, that a wild enthusiast who does not preach the Gospel, and whose harangues resemble more the ravings of a maniac, than the admonitions of a rational being, has sufficient influence over the multitude, to draw them from their Parochial Churches; and this, not unfrequently, where no possible blame can attach to the Clergyman.

The Archdeacon's advice, respecting the behaviour of a Clergyman, is so truly excellent, that we cannot forego the pleasure of transcribing it.

"It is a remark not uncommonly made, that what may be done by a Christian without offence, may also, without impropriety, be done by a Clergyman. But this remark is certainly founded in error; an error which, in its application to our present subject, may be productive of most important effects. The example of the Clergy is at all times necessary to enforce the precepts [which] they inculcate. A Minister of Christ, therefore, should abstain from *apparent*, no less than from *positive*, evil; because his influence on the public mind should be preserved in as unimpaired a state as possible. Should therefore his indulgence in pursuits and amusements, in themselves indifferent perhaps, when considered with respect to others, tend in any degree to lessen that reverence for his character, which is essential to the effectual discharge of his important office; should he not be able to restrain himself from temporary gratification that is to be enjoyed at such an expense, with what grace will he preach to others the necessary practice of self-denial on still more important occasions? To all such cases, the doctrine of *expediency*, on the authority of St. Paul, strictly applies. For in matters which may affect the salvation of others, admitting that they are allowable in themselves, the charity of our religion calls on us to respect even the scruples of our weaker brethren. It is the position of St. Paul, that 'when we sin against the brethren, and wound their weak conscience, we sin against Christ.' 1 Cor. viii. 12.

"When, therefore, (to make use of the language of pious Bishop Bull,) it is considered how many ways there be, whereby a man may involve himself in this guilt; as not only by an openly vicious example, but even by a less severe, prudent, and wary conversation; not only by actions directly criminal, but by lawful actions to weak brethren; not only by a gross negligence and supine carelessness, but by every lesser remission of those degrees of zeal and diligence, which are requisite in so important

important an affair; in a word, by not doing all that lies within our power to save the souls committed to our charge; when we consider this, no minister of Christ will dare to plead not guilty before the great Judge of Heaven and Earth."

There never existed a greater necessity for impressing these truths on the minds of our Clergy, than at the present day; not only on account of the increased, and increasing number of enemies to the Church, but on account of the visible relaxation of discipline, and the consequent looseness and levity of manners. When we see a Clergyman, by a shameful abuse of his talents, translating an immoral song into a dead language; when we see him frequenting the haunts of fashion, parading the circles of the great, giving feasts and routs, and, in short, leading a *worldly Life*; we cease to wonder at the contempt in which he is holden. Amusements should be the *recreation*, and not the *business*, or the *study* of a clergyman; and he should be particularly select in the choice of them. He should, above all, be deeply impressed with the conviction, that the life of a *Priest* and that of a *Man of the World*, are utterly incompatible. —This charge reflects great honour on the worthy Archdeacon, to whose professional labours the public are infinitely indebted for much valuable instruction, calculated to make them "wise unto Salvation."

REVIEWERS REVIEWED.

DR. PRIESTLEY'S LIFE AND THE EDINBURGH REVIEW.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW AND MAGAZINE.

SIR,

THAT part of your Review which is allotted to strictures on the Reviewers, I have always looked upon as one of the most useful portions of your incomparable work. The animadversions on that heretical, but, alas! popular work, the Edinburgh Review, are highly proper and necessary, in an age so inclined to heresy, both political and religious, as the present. Permit me to add a few strictures on two passages in the last Number of that dangerous and deceitful work. In page 149, the following passage from that atrocious work, the Life of Dr. Priestley; viz. ("I used to make no scruple of maintaining, that there is not only the most virtue and happiness, but even the most true politeness, in the middle classes of life,") is quoted with approbation; and not only so, but it is said to be the opinion of all the intelligent part of the MIDDLE class, and they even *suspect* that it has made some converts among the higher orders. We cannot sufficiently commend the modesty with which they intimate their *suspicion* that such an opinion is entertained by some of the higher ranks. It cannot be supposed that *their* associates are of a very elevated description. They think fit, however, notwithstanding their obscurity, to tell the people of England, on the authority of the arch-fiend of heresy, and of their own pot-companions, (for such we suppose they mean, when they talk of *the intelligent in the middle ranks,*) not only

that they are happier, not only (as has before been insolently said) that they are more virtuous than their superiors, but even that they are more polite than that part of mankind to which a celebrated orator has given the appellation of the Corinthian capital of civil society. It is a lamentable thing that there is no law which can reach the promulgators of such opinions as these, so flattering to the levelling spirit which marks the present most degenerate age; but on that very account it becomes the more a duty to animadvert upon them with the utmost severity. The other passage, which it was my design to comment upon, is in page 202. In the Review of les Templiers, in which they dare to assert, as if it had been a thing universally allowed, that it is not for man to punish heresy!! Has not the wisdom of our ancestors then made laws against heresy? and shall we presume to arraign them? Shall ordinary crimes meet with severe punishments, even in an age so dissolute as the present, and shall this greatest of all crimes go unpunished? But it would be a waste of argument to reason with those who hold such notions; to state them, is sufficient to expose their flagitious absurdity. Unwilling, therefore, to occupy any longer portion of your invaluable miscellany.

I remain yours, &c.

ANTIHERETICODEMOCRATICUS.

BISHOP OF GLOUCESTER'S THOUGHTS ON THE TRINITY, AND THE MONTHLY REVIEW.

TO THE EDITORS.

GENTLEMEN, *Canterbury, Nov.* 21, 1805.

HAVING often thought your time well employed in reviewing the criticisms of other Reviewers, I beg leave to call your attention to the Monthly Review for October last, wherein the Bishop of Gloucester's Thoughts on the Trinity are, I think, injudiciously and unjustifiably treated. I have read Sherlock and Trap with great satisfaction, as well as a more modern Publication, Jones's Catholic Doctrine of the Trinity. These, and others, together with the above work of the Bishop, have convinced me that the Trinity in Unity is to be worshipped. But our Reviewer says, that the arguments of the learned Bishop are fallacious and delusive; and though he allows, "we are enjoined Baptism in the name of the Father, of the Son, and of the Holy Spirit," he adds, "are they any where said to be three persons constituting one Godhead? that we have not Father, Son, and Holy Ghost, mentioned together, except in the baptismal ordinance, and in a Doxology or benediction at the end of one of St. Paul's Epistles. For 1 John v. 7, is now abandoned by all the learned as spurious." He then asserts, that our Saviour, after the miracles which he did upon earth, and foretelling his death and resurrection, did not by his appearance again after death prove his nature divine: notwithstanding our Saviour has said, when speaking of himself, I and my Father are one. And as to the Apostle's Creed, he remarks, "That man must be a keen discerner of mysteries, who can see the Trinity in this Creed; which respects not the eternal generation of the Son, but merely the generation of Jesus Christ in the womb of Mary!" For my own part, I always thought, that in repeating that Creed I declared my belief in God the Father,

Father, God the Son, and God the Holy Ghost. I hope and trust that you, or the very able, learned, and respectable Bishop himself, will soon take such notice of these and other criticisms as they seem to me loudly to call for; and am, Gentlemen, with great respect,

Your most obedient Servant,

FIDELIS.

THE MONTHLY REVIEW.

TO THE EDITOR OF THE ANTI-JACOBIN REVIEW.

SIR

IN a criticism in the last Monthly Review on the Poems of a certain Miss Laura Sophia Temple, among several objectionable rhymes, we find *break* and *wake* objected to; how would this sagacious critic pronounce *break?* would he give the diphthong the same sound as it has in *weak?* and, on the same principle, would he call for a pound of beef *steeks* at Dolly's? If we are to judge of rhymes by the eye, and not by the ear, as directed by general use,

Quem penes arbitrium est et jus et norma loquendi:

then we may say that *rough* and *bough* are good rhymes, and *blow* and *dough* bad ones.

I am, &c.

A. B.

MISCELLANEOUS.

THE PICTONIAN PROSECUTION.

AFTER our concluding article on this topic was published, we learnt that the Privy Council had made a *second* Report, on the subject of the charges preferred *jointly* against Colonel Picton and Commodore Hood, by that wholesale accuser Mr. William Fullarton, F. R. S., highly honourable to the parties accused. Any person, who had laboured through the ponderous productions of the accuser's pen, would easily conceive what his feelings would be, on the total frustration of his projects, the failure of his promises, and the disappointment of his hopes. But we are not prepared to say, whether he has had again recourse to his prolific pen; because, if he had, it is possible that the deformity of its past offspring would deter any Printer from giving birth to its new produce; though persons who could write a decent hand could certainly have been found in the neighbourhood of *Hounslow*, to *transcribe* what it might have been deemed imprudent to print.—Be that as it may, some friend or parasite of this worthy gentleman, has found means to usher into the world (unknown, beyond all question, to Mr. Fullarton,) the notable production of some prostitute muse, with a view, no doubt, to gratify those *amiable* propensities which are so manifest in all *his* literary progeny.—

It

It is to this production that a correspondent alludes in the following letter *.

" TO THE EDITOR OF THE ANTI-JACOBIN REVIEW AND MAGAZINE.

" SIR,

" A SPECULATIVE observer presumes, with becoming deference, that it is indispensably incumbent upon Mr. Fullarton, F. R. S., (the versatile pens of whose partizans are no less prolific, classically, in verse, than his own is in prose, as is fully exemplified by *his* sophistical productions in quarto, and *their* satyrical effusions in demi-folio, transmitted, most courteously, to the members of his Majesty's Privy Council,) unequivocally to explain, in order to obviate unfavourable insinuations and interpretations, by virtue of what private instructions he was authorized to investigate, with the aid of his associates, the conduct of Colonel Picton, retrospectively, during his administration at Trinidad, having been superseded as governor, by the government being put in commission, and appointed a subordinate commissioner. Otherwise, it is conceived, he cannot but subject himself to be considered as an invidious, insidious accuser, or informer; nay, even supposed possibly to have been actuated by motives not very honourable, arising from disappointment in his

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* To some of the copies of this precious effusion, sent by *post* to different noblemen, was prefixed the following *elegant* and *charitable* jeu d'Esprit! Mais quel Esprit? L'Esprit de — Non;—L'Esprit de son Genie, le Diable!

" The first petition laid upon the table of the House of Lords by Lord Walsingham had at the top of the list of names that of THOMAS PICTON, whose unprecedented cruelties have added tenfold miseries to the unhappy African captives, and call aloud upon a British Parliament to put an end to this inhuman traffic, which *under such* British governors deluge our colonies with human blood."

So that Colonel Picton cannot, as the proprietor of a considerable estate in Trinidad, which will not only be materially injured, but totally ruined, by the abolition of the slave trade, (a measure by which *real justice* will be sacrificed at the shrine of *spurious humanity*,) avail himself of the privilege of a British subject, and petition Parliament on a matter in which his own interest is most essentially involved, without being liable to these dark and fiend-like attacks on his character. But such is the spirit which has marked all the proceedings against this gallant and worthy officer; who has had a criminal inquiry and a criminal prosecution hanging over his head for three years; during which time he has been held to excessive bail, no less than *Forty thousand Pounds*, while his absence from his colonial estate, and his inability to follow his professional pursuits, together with the enormous expense of the prosecution, for having suffered his lenity to inflict a slight punishment where his justice should have consigned the thief to the gallows, must have impaired his fortune in a very great degree. There is no punishment which the law could inflict, for any crime short of felony, so severe in its effects as that which has already been experienced by Colonel Picton, whose *innocence* has been proclaimed

his concerted views of emerging from indigence to affluence; for it appears evident to demonstration, that no such power, or authority, was legally invested in him, as first commissioner, by the public and authenticated commission, under the Royal Sign-Manual.

February 5, 1807. PHILO-VINDEX."

We, too, have been honoured with this production, which is a most malignant libel upon many leading members of the Privy Council, who have attended the investigation of Mr. Fullarton's charges. As we think nothing can mark, in such strong colours, the genuine spirit with which the prosecution, or rather *persecution*, of Colonel Picton, was undertaken and pursued, as the paper before us, we shall not scruple to reprint it.

THE PICTON VEIL;

or,

THE HOOD OF WESTMINSTER.

" See GRENVILLE head the mighty troop
Of *legal* Statesmen in a groupe;
Dimly he views them through *his Glass* *,
And *drills* his followers as they pass.
The outward vision true 'tis dark
But had great justice' vital spark
Clear'd from dull mist the *mental sight*,
His *Conduct* then, had *stood the light*.
It bodes our country little good
When murder's cover'd by *a Hood*.

And lo! where humbled in the dust
Sits him, who holds the *sacred trust*,

---

proclaimed by the decision of one of the most competent and most honourable tribunals in the country, sanctioned too by the approbation of His Majesty! And who, and what is the man so used? As brave and as skilful an officer as any in his Majesty's service; one who has secured the applause and esteem of some of the highest ornaments of his profession; a man, with a richly-endowed and highly-cultivated mind; of most enlarged and honourable sentiments; of mild and gentlemanly manners; ardent in his pursuits; firm and resolute in the discharge of his duty; but humane, charitable, generous, and good! Such is the man whom Mr. William Fullarton has dared, in his various memorials, to brand as a murderer, as an enemy to the human race!!!—Let this self-sufficient and foul-mouthed Scot learn, from one who espoused the cause of his opponent solely from a regard to truth, and from a sense of justice, that while he would glory in the name, character, and qualities of THOMAS PICTON, not the wealth of *Ireland*, nor even that of *India*, could induce him to take those of WILLIAM FULLARTON.

" Lord Grenville wears spectacles."

Keeper

Keeper of Conscience to his King,
His own seems lost, no power *to sting*;
Or it had whisper'd in his ear:
Will't thou a murd'rer dare to clear
And *plead* to the *Great* Judge of all
That to obey proud Grenville's call
Justice and *Mercy* both must fall.
It bodes our country little good
When murder's cover'd by *a Hood.*

Next ELDON comes of palsied mind
But *half* to good or ill inclin'd,
Still not like ERSKINE did he yield,
For *three whole years* he kept the field,
Feebly held justice with *a straw*
Nor *sanction'd* murder *by* a law.
It bodes our country little good
When crimes are cover'd by *a Hood.*

SIDMOUTH, who at the Board *presides*,
By Grenville's *Fiat* he abides,
The Doctor's conscience feels no *Qualm*
An *Opiate* has procur'd a calm.
'Tis Grenville must the risk endure
Should *too much blood* require a cure.
It bodes our country little good
When murder's cover'd by *a Hood.*

ANSTRUTHER also must attend
As Grenville's and *Lord Wellesley's* friend,
His part to shelter *eastern crimes*,
Guilt *he won't* see in *western climes*,
His principles *must meet the times.*
It bodes our country little good
When murder's cover'd by *a Hood.*

Here follows a stiff *legal plant*
Master of Rolls, SIR WILLIAM GRANT,
In Politicks tho' quite *ajar*
He hopes to heal the recent scar
If yielding now to the *great flood.*
He helps to screen *a man of blood*
In measured words and accents slow
He sets at nought, *sad scenes of woe.*
It bodes our country little good
When murder's cover'd by *a Hood.*

See! CASTLEREAGH with dauntless front
Who in Hibernia bore the brunt
Of *flogging, torturing* without end.
In *soul allied* as Picton's friend,
No wonder he his voice should raise
To sound aloud a murd'rer's praise.

It

It bodes our country little good
When crimes are cover'd by *a Hood.*

Recorded on the list of fame
SPENCER, high stood thy honour'd name
Brought *now* to hide a culprit's shame,
Grenville has got thee joined with *Knaves*
To turn free Britons into slaves
Who under thee, *once rul'd the waves.*
It bodes our country little good
When murder's cover'd by *a Hood.*

Say MOIRA by what *Ordinance*
Dost thou with visage black advance?
'Tis *fear* has bound thee fast in chains,
Leads thee to shroud *the ghost of Haynes* *,
And with fresh guilt *renew* thy stains.
It bodes the country little good
When murder's cover'd by *a Hood.*

WINDHAM, thy *metaphysic* mind
That *turns* and *twists*, excuse can find,
For *Baiting Bulls* or human kind,
Though *great* they call'd thee, yes, 'tis fact,
Now thou art *dwindl'd* down t'enact
Proud Grenville's purpose, or the *Training Act.*
It bodes our country little good
When murder's cover'd by *a Hood.*

Oh! FULLARTON the *brave* and *good*
With noble firmness, thou withstood
Torture and waste of human blood.
Long may a God of mercy spare
Thy life unto thy country's prayer,
'Gainst tyrant foes to prove her shield
Either IN COUNCIL or the field.

The very malice of the Devil is here displayed; whoever wrote it is nearly allied, in spirit, to the father of lies. Colonel Picton, against whom there is a criminal prosecution still pending, (carried on by Mr. Fullarton's Attorney,) is called a *murderer*, and some of the highest and best characters in the kingdom are branded as partisans of *murder!* The man who could write or circulate, or cause to be written or circulated, such a paper as this, under such circumstances, must have a heart as depraved, corrupt, malignant, and wicked, as the wretch who way-lays the unsuspecting traveller and stabs him in the dark. The allusion to the execution of the rebel Haynes, by command of Lord Rawdon, is rather

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* "Colonel Isaac Haynes, *executed* by Lord Rawdon, *without trial*, in America."

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unfortunate, though the motive of it be too obvious to escape notice. That transaction was highly honourable to that noble officer, who ever was, and is, incapable of any act incompatible with the finest feelings of honour, or the most rigid principles of justice. It is well known that Haynes had been taken prisoner, (and might, in the first instance, have been executed as a *rebel,*) and released on his parole; which he had, like numbers of his perfidious countrymen, most treacherously broken. His life therefore was doubly forfeited; and if Lord Rawdon had not made an example of him, he would have been guilty of a gross breach of duty. The words printed in Italics, "*executed without trial,*" are borrowed, no doubt, from Mr. Fullarton's precious quartos of literary lumber; in which, as our readers will recollect, the arch-accuser first expressly charges Colonel Picton with having executed persons without trial, and afterwards asserts, that he did not mean to say that any person had been executed without some kind of trial. If Mr. Fullarton had taken the trouble to question his friend General Maitland, who commanded at Saint Domingo in the last war, that officer would have convinced him, no doubt, of the necessity which sometimes exists, for a military commander to make signal examples of severity, and to execute criminals *without trial.* Or, if he will seek for a less exceptionable example, he will find it in the conduct of that ever to be lamented officer SIR RALPH ABERCROMBIE, whose humanity no man will dare to impeach. The executions without trial in Trinidad were like those in America and the West Indies, acts of necessary severity, sanctioned by martial law, and prescribed by military Duty.

The idea that LORD SPENCER could join in any scheme for turning "free Britons into slaves," could never have entered the head of any human being, who knew any thing of the heart and mind of that worthy nobleman; which are calculated to do honour to any station in which it may please his Sovereign to place him. Nor could any one in whose bosom malice and disappointment did not quench every honest and honourable feeling, so libel LORD CASTLEREAGH, who is generally beloved in his native country, and who deserves to be beloved by all who know how to estimate the best qualities of human nature. But it were an endless, as indeed it is a superfluous task, to point out all the lying inventions of this miserable Poetaster, whose finale, however, it must be admitted, is admirable; for there, after having condemned some of the best and most honourable men, he, with perfect consistency, praises Mr. Fullarton, F.R.S. "Fullarton the *brave* and *good!!!!*" Risum teneatis amici? Not knowing what progress the little convicted thief and prostitute, the mulatto Louisa Calderon, has made under the tuition of the Honourable Mrs. Fullarton, we cannot say whether she is yet capable of weaving such a *black veil* as that before us; it savours so much, however, of *persecuted innocence*, that we are more disposed to assign the honour to her than to any one else; indeed, it exhibits a kind of *mulatto metre*, neither one thing nor the other, neither poetry nor truth.

It must be observed, in conclusion, that the Paper is published without the necessary addition of *the Printer's name and place of abode.* This the *law* imperatively requires; but this the *Poetaster* peremptorily forbade; but as we value the former rather more than the latter, we hereby promise A

REWARD

REWARD OF TEN GUINEAS (to be paid by the Publisher of this work) to any person who will supply such legal proof as shall be sufficient to convict the Printer who has been guilty of such a breach of the law.

TO THE RIGHT HONOURABLE JOHN SULLIVAN.

SIR,

MEN who are conscious of having vulnerable points in their public characters, should be careful how they place themselves in situations that may lead to a retrospect of their past conduct. Well had it been for you, had you exercised this prudent caution. But in stepping forth to vindicate your fair fame, against the aspersions of Colonel Draper, for the part which he charged you with having taken in the extraordinary proceedings against Colonel Picton, you appear either to have flattered yourself, that time had kindly thrown the veil of oblivion over certain past transactions, or arrogating that respect to authority which is due to virtue alone, to have thought that rebutting the accusation by a positive affidavit, would at once decide the cause, and lay your assailant at your feet.

In our endeavours to discover truth, respect to rank and station should not carry us so far as to make us lose sight of probability; and when affidavits of different persons stand in direct contradiction to each other, we ought impartially to consider the motives and interests of the respective parties. Here, on one side, we have Dr. Lynch swearing positively to a fact, which you, on the other side, by your oath, as positively deny. He, totally unconnected, and even unacquainted, with either Colonel Picton or Colonel Fullarton, you the intimate and confidential friend of the latter. He, having no interest whatever in the question, charging you with insidious insinuations against the honour of an officer, whose praises, both from his Sovereign and his superiors in every department were then resounding in your ears;* you, having every thing dear to

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* *Extract from Lord Hobart's Letter to Colonel Picton, dated June* 29, 1801.

"The ability and zeal you have uniformly shown in administering the affairs of the island of Trinidad, and the honourable testimony borne to your conduct by the commander in chief of His Majesty's forces in the Leeward and Windward Charibbee Islands, on every occasion, have induced his Majesty to appoint you to the civil government of that valuable island; and I have the satisfaction of enclosing herewith your commission, and the instructions under His Majesty's sign manual, for your guidance in executing the duties of that office."

Another, dated July 9, 1802.

(Communicating to him the determination of His Majesty's ministers to put the government of the island into commission.)

"The experience of your conduct, from the time the island was first placed

to man at stake, to vindicate yourself from this imputation. Your affidavit, too, putting the proceedings in a shape which precludes all inquiry into the real facts or merits of the case. A civil action, in which a justification might have been pleaded, not a criminal information, which bars it altogether, is the mode of prosecution to which a mind conscious of right, and anxious for complete vindication, would naturally have been expected to resort; for deceit may seek a covering, but truth goes naked and without disguise.

When conflicting testimonies are put into the opposite scales of justice, the weight of character will incline the balance; and this reflection led me to inquire into your past conduct. Had that been ever pure and noble, had a high sense of honour distinguished your career through life, had integrity stamped your conduct in every public situation, I should have declared it impossible that you could in this instance have acted so unlike yourself, and at once have acquitted you of the imputation.

The experience which I have had of mankind, has taught me to judge of men by their associates; and I confess, that on this principle, my expectations of finding any very immaculate character among those who honoured Mr. Fullarton with their friendship and patronage, were not very sanguine. I gave the public the result of my first researches, (which fully justified this sentiment,) in the history of your transactions with the ship Elizabeth; intimating my intention to resume the correspondence, when the trial of your criminal information against Colonel Draper should have taken the seal off my lips. Thus much, however, I may and will now say, that, in my humble opinion, no impartial man, who has attended to the conduct of Colonel Fullarton from his first arrival in Trinidad *, (even

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placed under your charge, has induced His Majesty to select you as one of the persons to whom this important trust shall be confided."

Another, dated July 19, 1802.

"The first official notification I have received of any dissatisfaction at your government, has been from yourself; and I can only observe, that the zeal and ability you have uniformly shown in maintaining the security and tranquillity of the island, during the very critical period of your command, would alone call upon me to receive any accounts of that kind with the greatest circumspection."

Lieutenant-General Grinfield, Commander of the Forces in the West Indies, to Lord Hobart, dated August 11, 1803.

"Circumstances unexpected by Colonel Picton, or by any other person, have placed him for a little time in a disagreeable situation; but I am fully persuaded his general conduct has been such as will convince the world of his merit, and his fame will rise the higher for the unmerited persecution under which he now labours."

* In less than six weeks after his arrival, on the 12th of February, 1803, he made the following motion in council:

"That there be produced a certified statement of all the criminal proceedings which have taken place since the commencement of the late government;

(even as described by himself,) and noticed the various unguarded admissions in his writings *, can otherwise than suspect that a plan was concerted against the honour of Colonel Picton; and that his colleague would not have acted as he did, unless he had been previously assured of powerful support and protection.

In resuming my correspondence with you, I did intend, in the discharge of my duty as a good subject, at once to have appealed to those who preside over the affairs of the state, whether a man who had demeaned himself as you have done in your concern with the ship Elizabeth, was fit to hold any situation of public trust or emolument, or to be admitted into the councils of his Sovereign? The period for this appeal is not yet ripe; but the summary of your narrative of attested facts shall not pass without immediate notice.

It is, I believe, the first instance on record, of any man premising what he evidently meant as his vindication, with an absolute avowal of the whole offence of which he was accused: unqualified too with one single sentiment of shame or contrition, but urging, as his sole extenuation, that others were as bad as himself. Are vice and virtue then convertible terms? and does the former change its nature, and lose its turpitude, when sanctioned by example? As Regulus justly says, in Metastasio,

"Dunque un delitto
Scusa è dell' altro:' E chi sará piú reo
Se l'esempio e' discolpa? †

You tell us, with all the sang froid imaginable, that "in the year 1772, the embarrassed state of the company's affairs in England having made them judge it expedient to limit the remittance through their treasury to a very small amount, and at a very reduced exchange, the necessities of their numerous servants abroad compelled a very general recourse to foreigners; and the French governors of Pondicherry and Chandenagore became the medium of British remittance between India and Europe, and continued to be so until 1775, when they failed in debt to British subjects nearly one million sterling; and that it is in evidence upon the records of the company, that your negotiation with the French house of Admyrauld, relative to the ship Elizabeth, in which you ultimately became interested,

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government; together with a list, specifying every individual, of whatever country, colour, or condition, who has been imprisoned, banished, fettered, flogged, hanged, burned, or otherwise punished: also specifying the dates of their respective commitments, trials, sentences, periods, of confinement, punishments, and of all those who have died in prison." Vide Colonel Fullarton's Statement, &c. p. 41.

* "Nothing but indications of coinciding sentiments, on the part of Commodore Hood, could have encouraged me to undertake *a task so delicate and so arduous.*"

"From the moment of my first arrival in Trinidad, I felt so much delicacy on the subject of the relative situation in which I was placed by *superseding* Governor Picton."—Vide same work.

† Is then one crime an excuse for another? who shall hereafter be guilty, if example be a justification?

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was concluded in September 1776; that it was undertaken *solely with a view to the remittance of property from India*; and that the mode of remitting through foreigners had originated in a necessity which the exigency of the company's affairs had imposed upon ALL their servants."

Now either these assertions are true, or they are false. If they are true, what a scene of iniquity is here disclosed! Peculation and rapacity carried on to such an extent, by the servants of the East India Company, that in three years they lost near a million of money, illegally remitted through the channels of the governors of Pondicherry and Chandenagore alone; exclusive of the remittances made through the medium of all the Danish, Swedish, and Dutch settlements; and those in British ships, which probably were as considerable as they thought they might decently acknowledge to be their honest earnings. Indeed, when it is recollected, that about the same period fortunes were made in India with such rapidity, that one of the company's servants actually came home one of the richest of the very rich men of the east, before even the return of the ship in which he went out, we cannot wonder at the magnitude of these clandestine remittances through foreign and illicit channels; and may be tempted to give more credence to this part of your narrative, than is consistent with the honour of the British name or nation. But if your assertions are false, they are the most audacious libel on the servants of the East India Company, that ever issued from the pen of any man who laboured to degrade others to a level with himself; and they give every gentleman, whose character may be affected by them, a right to call upon you to except him by name from the slander. It would be but justice in you, to prove your assertions at the expense of the guilty alone, and exculpate the innocent, by printing a list of the names of the parties, and the sum in which each was interested, to the extent of nearly this million of money; so that the public may know the men, who thus violated their duty to their employers, and infringed upon that charter which they had solemnly covenanted to preserve inviolate.

Your connection with Messrs. Admyraulds does not appear to have been so entirely the result of accident, as you wish to have it understood. Surely it would have been more desireable for you, in your improved state of health, to have taken your passage for England, where you might have received the affectionate attentions of your relatives and friends, than to throw yourself among strangers and foreigners. Even if the climate of France had been recommended for your complaints, would you not rather have flown to breathe the balmy air of Montpelier, than have staid among the pestiferous marshes of l'Orient, had not considerations of interest detained you there? You admit that the necessities of the company's servants in India had compelled a very general recourse to foreigners; and the failure of the French governors of Pondicherry and Chandernagore in 1775, would naturally lead them to look out for new mediums of remittance in 1776. Is it uncharitable then to suppose, that you had been previously apprized of the secure channel which might be found for drawing your property from India through Messrs. Admyraulds, and that your object in embarking for l'Orient was to make the necessary arrangements in person with those gentlemen for so doing? It would seem too as if the way had been paved for this negotiation; for you only landed at l'Orient in August, and you say it was *ultimately* concluded

concluded in September. Indeed, Mr. Mowbray declared, in his examination, taken at Madras, that your partner and fellow passenger, Mr. Whitehill, asserted his motive for taking a share in the ship to be, his wish to serve two French gentlemen, one of whom was Captain Crozat; a pretty plain proof that they were not new acquaintances, and that this was no casual but a premeditated concern.

Though you plead guilty to the charge of illicit trade, you take extraordinary pains to justify yourself from any imputation of a more serious nature, by stating a variety of circumstances which you say are in evidence upon the records of the East India Company.

You first state, that "the Elizabeth sailed from France in March 1777, at a period of *profound peace*," which is not exactly in unison with what immediately follows, "that she was destined for the most limited voyage, namely, to the coast of *Coromandel only*, and that express orders were given for her being dispatched, *at the latest*, in the spring of 1778." Why this so limited destination? Why these express orders for her immediate return, unless some apprehension of hostilities then actually existed? Besides, it appears from the examinations taken at Madras, that she was principally loaded out with French troops, and military stores for the use of the French government. None of these circumstances being indications of *profound peace*, I was led to look over a file of newspapers, as being the best criterion of the impression which then prevailed on the public mind; and taking up the Morning Post for the year 1777, I had got no farther than the 7th day of January, before I found the following paragraph:

"Extract of a letter from France, dated Dec. 28. They have given orders to arm all the ships in France, and to press all their seamen, in all their ports. They have taken sixty at Calais, three hundred at Dunkirk, and two hundred at Boulogne, besides numbers at the other ports; and have given orders for taking thirty thousand boatmen on the different rivers. All these preparations menace an approaching war; and the more so by a letter shown at Calais from Paris, saying, orders are to be given for the land forces preparing by the 1st of January, and for augmenting the companies from one hundred and sixty to two hundred men each. They talk much of assisting the Americans by the 1st of February. The latter, by Dr. Franklin, have lately made very advantageous proposals to France, which have been accepted."

"Nothing shows clearer the apprehensions ministers have of a war, than the little time the Admiralty has given for the building of frigates, which are put out to the merchants' yards."

Whatever then may be in evidence upon the records of the East India Company, it is in evidence upon the records of the daily papers, that so far from this being a period of *profound peace*, France was making great naval and military preparations; that her assisting the Americans was the subject of general expectation, and, that Great Britain was increasing her navy with all possible expedition. Two months more elapsed, after all these warnings, before the French armed ship Elizabeth sailed from port l'Orient, loaded with French troops and military stores for Pondicherry; and you, not only a British subject, but a servant of the East India Company, and then at home, with every opportunity of communicating with Messrs. Admyraulds, still retained your interest with them

them as an owner of this ship. Had you no feelings of compunction? or, confiding in the secresy and discretion of your associates, did you say to yourself with the venerable abbot of Boccacio, when the frailty of his nature was at once assailed by temptation and opportunity,

"Egli non sapra, persona mai, é
Peccato celato e mezo perdonato."*

You farther state, "it is in evidence that the governor of Pondicherry, did, by an act of coercive authority, impress this ship, the Elizabeth, into the service of the French government; in which service she was held by two succeeding acts of similar coercion, which acts placing her under the immediate controul of the commander of the Pourvoyante frigate, unhappily occasioned her to be assisting to that frigate in the capture of the Osterley Indiaman." I entertain no doubt, but that such acts of the French governor did exist. They probably were suggested, as prudential expedients; and from the good understanding that subsisted between him and your brother owner, Mr. Whitehill, then governor of Madras, were very easily procured. But unless her going on this cruise had been preconcerted at Madras, in the expectation of hostilities taking place, how came the Elizabeth to be furnished with intelligence of the precise period at which the British ships were to be dispatched, (as the French commodore boasted to Messrs. Parry and Barwell, was the case,) and with a set of British signals? The examinations taken by the Court of Inquiry at Madras, prove that no person but the Governor, or those to whom he gave his confidence, had access to the signals, or could give copies of them. Indeed, the man who can profit by a crime, is the most likely man to commit it; and no other person was ever suspected. As far as that internal evidence, on which the truth of Divine Revelation itself rests, can impress conviction upon the human mind, these circumstances prove, that this cruize was planned at Madras, and that it owed its success to the foulest treason.

You then tell us, "it is also in evidence, that you continued in Europe from August 1776, until February 1781; that is, nearly two years subsequent to the unfortunate capture of the Osterley: and when you were informed by a letter of the 5th June 1780, that the house of Admyraulds had made a claim in favour of the ship Elizabeth to a share in the prizes, you did instantly, upon the receipt of the said letter, utterly disclaim and renounce all participation therein, and withdrew yourself altogether from every concern with Messrs. Admyraulds." In confirmation of the latter part of this statement, you subjoin the following notarial attestation, which I have translated, as it contains matters not undeserving of notice. "This day appeared before the undersigned, Counsellors and Notaries of the Chatellet at Paris, the Sieur Francois Gabriel Admyrauld, merchant, of Rochelle, but now residing at No. 14, Rue St. Joseph, St. Eustache; who being desirous of doing homage to truth, and of complying with the wish expressed by Mr. John Sullivan,

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* No one will ever know it, and the sin that is well concealed is half excused.

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has declared and certified by these presents, that the said Mr. John Sullivan, originally concerned with him this appearer, and the late Mr. Pierre Gabriel Admyrauld, his father, in fitting out the ship Elizabeth, Captain Crozat, to trade in India, has received no share whatever of the prize money arising from the capture of the British ship Osterley, taken by the Pourvoyante frigate and the said ship Elizabeth; that as soon as Mr. Sullivan was informed of this capture, and of the right which the owners of the Elizabeth had to share in it, he expressed himself to this appearer and his father, joint owners of her, in a letter, dated the 20th of July 1780, to the following effect:

"That however considerable his share of the prize-money might be, as it was taken from his own nation, he could not reconcile it to himself to receive it; that rather than enrich himself by the misfortunes of his countrymen, he would resign his share to the other owners; that he desired at the same time to be no longer considered as having any concern in the said ship, and requested us to release him from it, only requiring the reimbursement of his advances with interest, at the rate of 5 per cent. per annum. That this proposal having been accepted, and carried into effect, purely and simply without any other advantage to Mr. John Sullivan, he thenceforth became a stranger to the said ship Elizabeth: had no longer any claims upon, and really had no share, directly or indirectly, in the division made between the other owners of the proceeds of the said ship, nor of those arising from the capture of the ship Osterley. In witness whereof, &c."

No man of common observation can avoid noticing, that this renunciation made in July 1780, was imperiously prescribed (to say nothing of the original impropriety of the engagement,) by the state of public affairs, long before the Elizabeth sailed from France in March 1777; and your laboured detail about the protracted dispatch of the ship in India, and hostilities having unexpectedly commenced, is completely refuted by the extracts from the public papers, which I have already quoted. It now appears, that though the war had actually broken out in 1778, though the Elizabeth had been sent to cruize as an armed French ship, though she had captured the Osterley in the month of August of that year, that no overture was made on your part to relinquish this concern till the 20th of July 1780; and then under what circumstances? After the Directors had ordered an investigation at Madras, into the transactions respecting the ship Elizabeth, in consequence of the letter written to them by Mr. Thomas Parry, (now Deputy Chairman,) and Mr. Daniel Barwell, passengers on board the Osterley, at the time of her capture, stating, that she belonged to *British owners*. After suspicions had already gone abroad against you, and when the pains and penalties of treason might have attached upon you too, had you received the prize-money, which you now make a merit of having relinquished.

Even then you coupled this proposal with a stipulation, that your French partners should reimburse you all your advances with interest at the rate of 5 per cent. per annum. As there had been "unforeseen delay in the provision of the goods for the return cargo, and the period for the dispatch of the ship had been protracted," it is evident that this delay and protraction of her voyage must have occasioned great expense and disadvantage to the owners: and therefore we may fairly presume, that the loss upon this ship would have been considerable, but for the

captnre of the Osterley. This occurrence made it the interest of your partners to accept your renunciation on the terms you proposed; and thus you contrived at last, to reap some advantage from this prize money, by securing to yourself an indemnification against loss, though a prudent regard to consequences, induced you, however tardily and reluctantly, to give up your full share of the profit.

On a review of all the circumstances connected with this transaction, I am willing to believe that you originally engaged in it, as you aver, "solely with a view to the remittance of property from India;" but surely you were not to learn, that principiis obsta should be the great rule of moral conduct; or that the man who engages in one unlawful act, is often imperceptibly, and almost inevitably, led to the commission of others. I could illustrate this reflection, by the narrative of a case, probably within your own recollection: the love of money, (that root of all evil,) was supposed to have led to illicit trade, illicit trade to treason, treason to perjury, and perjury to suicide. An expurgatory affidavit, therefore, may not always be a proof of the innocence of the party; it may be resorted to, as the last dreadful expedient of guilt driven to desperation.

You lay great stress on the testimonials given you of the faithful discharge of your duty in the high situations you held in the Company's service. Lord Macartney, speaking of you, says, *His mind is awake to every object within his reach, or within his view;* and if his Lordship alluded to lucrative objects, perhaps your concern in the ship Elizabeth might have suggested to him the propriety of this eulogium. But have you no recollection of a circumstance, which induced that nobleman, at a different period, to express unequivocal and unfavourable sentiments of your conduct? I should refresh your memory, but that the discussion in this letter would lead me too far from my immediate object. The Council of Madras too join in your praises: but you have yourself invalidated the effect of their testimony, by declaring all the Company's servants to have been violators of their duty; and partners in iniquity must not be permitted to vouch for each others characters. You are here in a miserable dilemma. You must either recant the stigma you yourself have fixed upon these men, or you must resign all credit from their testimonials in your favour. Indeed, when we have seen such a person as Mr. Fullarton, publish a volume of similar testimonials, (the number of which has been swelled by your own signature too,) * we may correctly judge how far we ought to estimate their value.

You lay great farther stress on the favourable impression entertained of your conduct by the Court of Directors, who reinstated you in the service of the Company, after having directed an inquiry into the transactions respecting the ship Elizabeth, in which you were suspected of being implicated: and a majority of whom, after having mulcted you 4,000*l.* for your concern in those transactions, you say, separately assured you of their support, if you succeeded in an application to the Minister, with a view to obtaining the government of Madras. Your canvassing the Directors for this important appointment, after what had so recently passed between you and them, does infinite honour to your modesty: and I presume your ingenuity must have converted the affair of the ship

* Note Col. Fullarton's Statement; Appendix of Testimonials.

Elizabeth

Elizabeth into a strong ground of pretension to their favour on the established maxim, that an old smuggler makes the best custom-house officer. As the Directors, like other great men, may, perhaps, sometimes make promises without intending to fulfil them to the very letter, and as this hopeful project was not carried into execution, I shall dismiss it without any farther comment; but the circumstance of your having been reinstated in the service of the company, being notoriously matter of fact, requires some explanation.

The practice that has been too prevalent in the direction, of expiating almost all offences by fines, instead of dismissal from the service, has, I fear, from the light you have thrown upon the subject, originated in a conviction that abuses among their servants are so general, so deeply rooted, and so strongly supported by powerful interest at home, (probably of men who teach their successors the arts by which they themselves rose into fortune,) that a system of severer justice could not be carried into effect. As Solon said of the code of laws which he framed for the Athenians, 'they are not the best that might be, but as good as the Athenians are able to bear.' This system, however, obviously encourages the servants of the East India Company to defraud them; for if they succeed in the attempt, they pocket the whole of their ill-gotten gains; if they are detected, they are only obliged to refund them in part. One of their captains was fined 2,000*l.*, a few months ago; and having good interest, was almost immediately afterwards appointed to a Bombay and China voyage, the profits of which will probably compensate him tenfold. This is a mockery of justice, and destructive to the best interests of the Company. Applying these remarks to your case, what does your being reinstated in the service prove? That the Directors were satisfied with your conduct? No such thing. Their general system, which I have just explained, completely disproves the assertion.

If my remarks are thought to convey any reflection upon the conduct of the Directors, they must look to you for reparation. You have branded all the Company's servants who were in India, at a certain period, with the charge of having violated the trust reposed in them; nor have you given any reason to presume that the practice has since altogether ceased. Now, Sir, I ask you, whether a considerable proportion of those very Directors who passed sentence on you, had not formerly themselves been in India in the service of the Company? A reference to the list of those who were in office in the year 1788, will prove this to be the fact; and if, by your own account, your accomplices sat among your judges, no wonder that your sentence was so lenient. Indeed they seemed themselves to think it required some apology, by offering reasons as extenuations of your offence, which appear as aggravations of it, to every unprejudiced mind. The first, is the great length of time that had elapsed since the transactions happened. You perhaps can tell us, by whose influence and intrigues, their orders to investigate those transactions had so long been baffled. The next, and only other, is, your general merits in the important stations which you had held under the Company. But the higher the example, the greater the mischief, and the more exemplary should be the punishment. Unfortunately, in the first part of your defence, you have imputed self-interest and corruption to the very men, from whose favourable disposition towards you, you attempt afterwards to derive advantage; and until a clear explanation is given of the mys-

terious part of this transaction, over which the Directors *felt themselves constrained to throw a veil*, you being reinstated in their service, may be imputed to far different motives from such as would re-establish your fair fame in the public estimation.

Imprudent, unhappy man, whose weak attempt at vindication furnishes fresh grounds of accusation against yourself! You have rashly threatened * to appeal to the public. Your accuser will follow you to that tribunal: and if you already writhe under the lash of just censure, what will your feelings be, when those temporary considerations which at present restrain his pen, as well from the developement of other facts, as from the observations arising out of them, no longer bind him to forbearance? He gives your friends too warning, that in aiming his blows at you, some of them may chance to fall on those by whom you are surrounded and protected.

Feb. 10, 1807. VALERIUS PUBLICOLA.

The Rev. J. Wheeler's Vindication of himself against the Charges of VERITAS, *in a Letter to a Friend.*

DEAR SIR,

THE well known liberality of your mind, and your rooted aversion to indiscriminate censure, have induced me, on the present occasion, to apply to you, though not of the Catholic persuasion, to enable me, by your kind and friendly co-operation, to wipe from my character, as well as from my religion, aspersions, at once the most scandalous and unmerited, which, without the smallest provocation on my part, have been recently cast both on the one and the other. Your sentiments and mine, it is true, my dear Sir, on religious matters are not in every respect precisely the same: but the difference which subsists between us in our mode of thinking, does not create any jarring or unpleasant discord in our feelings, capable of disturbing that delightful concord, which results from the harmonious concert of hearts attuned to each other, and beating together in perfect unison to the celestial chord of universal charity. The cause which has given rise to this application, is a most illiberal and unjust attack which an anonymous writer has thought proper to make in the Anti-Jacobin Review for the Month of December 1806, page 446-7, both upon myself, and the religion which I have the honour to profess. This attack is contained in a letter to which is affixed the signature of *Veritas*: and in a narrative written by the same author, which he professes *to have taken nearly verbatim from the Times Newspaper*. Each of these papers I shall consider separately, and I hope I shall be able to prove to the complete satisfaction of every candid and impartial mind, that the allegations adduced are as destitute of foundation, as they are scandalous and shameful. In the Letter it is asserted, that the report of the trial which took place on the 4th of July, 1806, as published in the Times, *has since been rendered authentic, by a letter from Mr. Wheeler, exculpating his Bishop, but leaving the charges against himself unanswered, and even undenied, of course acknowledged true before the pub-*

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* The Narrative and Statement of Facts, addressed to the Court of Directors in 1788, by Mr. Sullivan, and said to be reprinted in 1807, has not yet been announced to the public.

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lic. But that letter neither undertook, nor was it intended either to exculpate the Bishop, or to answer the charges brought against myself, but was merely an introduction to the subsequent clauses which had been before omitted in the statement of the trial, and the insertion of which I then conceived a sufficient vindication of the characters of all the parties accused. Did the anonymous writer mean to include in the letter which I published the clauses which immediately follow it, and to assert, that in *them the charges against me are left unanswered and even undenied?* If so, he has hazarded an assertion, which I know not by what means he will be able to justify. For in the very first of these clauses, Sir V. Gibbs, my very able advocate, is stated to have assured the court on my behalf, (I may also add, at my very particular and urgent request,) that the charges brought against me were wholly without foundation. In the second, Lord Ellenborough is represented to have observed in substance, that the accusations against the defendants were to be considered of no weight until they were proved by evidence. And in the third and last clause, Mr. Clifford, who was counsel for Dr. Milner, is said to have positively and specifically declared, that no such influence as had been ascribed to me, was ever used in the sacred rite of confession. How then could the author of the anonymous letter so far forget himself as to assert unequivocally that the charges against me had been left unanswered, and even undenied? How could he presume to fix the signature of truth to the most gross and manifest deviation from it? How could he betray such a want of respect for the public at large, as to wish to persuade it, that charges which had been indignantly and energetically repelled, had been acknowledged true at its awful tribunal? How, in opposition to the authoritative decision of the learned judge upon the bench, could he dare to give weight to groundless allegations, which his Lordship had declared to be of no weight at all? And though even the charges had remained unanswered and undenied, would any candid and unprejudiced mind give credit to them unless they were supported by some substantial proof? Does silence under such circumstances necessarily imply the consciousness of guilt? Are there no other motives whatever, which may dissuade a person of a quiet disposition to obtrude himself upon the public in vindication of his character? May not his love of peace, his aversion to notoriety, or even his contempt of the imputations themselves, be sufficient to prevent him from making any reply? For my own part, did I not feel myself called upon by a duty which I owe to my religion, which, together with myself, is meant to be involved in the guilt with which I am charged, I am not certain that even the present attack, scandalous and unjust as it is, would have provoked me to utter a word in my defence, though in the estimation of the anonymous Letter-writer, and of such, as, like him, judge without candor, and condemn without proof, my silence might cause me to pass for a self-convicted culprit.

Having said thus much concerning the contents of the letter, I now proceed to the consideration of the subsequent narrative. In the first place, then, as the anonymous Author professes to have *taken the trial nearly verbatim from the Times Newspaper*, I would ask him, in what part of that daily print mention is made of Dr. Milner's *chicanery with Mr. Taylor*, or of *the horrid oaths* which he has stated him to have uttered? The fact is, that no such expressions, nor any thing tantamount or similar to them, are any where to be found in the statement which that

paper

paper has given of the trial. And it is no more than what in justice is due to Dr. Milner, to assert in his vindication, that his profound sentiments of religion, and his high respect for the sacred character with which he is invested, would never allow him to degrade himself by such irreligious and immoral conduct.

The next circumstance mentioned is equally devoid of truth with that which I have just adverted to. It represents Mr. Gabb *to have been introduced by me as apothecary to the family of the prosecutor during the declining state of his since deceased wife.* Whereas, it is a well known fact, that Mr. Gabb's family, and that of the Prosecutor, had been on terms of intimacy, (I speak much within bounds, when I say) for more than a twelvemouth before Mrs. Taylor's illness, and that Mr. Gabb had attended her in his professional capacity, long before her confinement. That Miss Maria Gabb assisted the prosecutor's wife, during her last illness, I do not wish to deny. She had a sincere regard for that truly estimable and excellent woman; and was anxious, by her cares, her assiduities and attentions, to administer to her every comfort which her situation would admit of. And I appeal to the Rev. Mr. Green, brother to the late Mrs. Taylor, and to Miss Green, her sister, if the services which Miss Maria Gabb rendered to their common sister, were not in their estimation highly meritorious? But to pretend, without any foundation whatever, that they were done *with a view of becoming her successor*, is an assertion to which I disdain to make any reply, and which must argue in a person who should not be ashamed to utter it, an indelicacy of feeling, and a baseness of disposition, of which the most illiterate peasant would blush to be thought capable. With respect to what is afterwards advanced, that I was constantly whispering the praises of Miss Maria, and extolling no less her sister Miss Anne, when the first project failed, whom I am supposed to have attempted to introduce to the prosecutor, (though it is well known, that I was at the distance of 240 miles from town when the courtship commenced, and was not acquainted with it till my return to London, which was about a fortnight from that period;) those assertions, as they are destitute of truth, so they are too ridiculous to merit a serious refutation. I shall therefore pass them by with the contempt they deserve, and hasten to the consideration of a more weighty charge, which, on account of its tendancy to injure my character, and to reflect disgrace on the religion which I profess, I deem worthy of more particular attention.

The charge in question imputes to me, in the actual performance of one of the most sacred duties of my profession, a shameful prostitution of my ministerial functions which, if true, would subject me, and that too, most deservedly, I am willing to acknowledge, to the utmost severity of reprehension. I will give it, as nearly as possible, in the words of the anonymous Letter-writer. After having observed that an epistolary correspondence had subsisted between Miss Anne Gabb, and Miss Anne Taylor, the prosecutor's daughter, and that it was material to secrete many of the letters which the latter had received from her young female friend, (for such Miss Anne Gabb was at that period,) he states, *that in order to get possession of this correspondence when Miss Taylor was making her confession to Priest Wheeler, he refused to grant her absolution, unless she delivered to him all the letters! that the young lady, with more firmness than could be expected, resisted the demand, but that, on consulta-*

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tion with her father, he advised her to accede to it. Such is the very grave and momentous accusation which I am now called upon to answer; and I am ready to confess, that it does not materially differ from what was brought forward against me by the prosecutor's leading counsel in the Court of King's Bench, on the 4th of July, 1806; *of course*, and indeed as that eminent Counsellor *declared most pointedly*, by the particular instructions of his client.

In order to a full, and, I hope, satisfactory refutation of this very serious charge, it is necessary, my dear Sir, that I should make you acquainted with certain measures, subsequent to the trial, which I judged it to be expedient to adopt for the vindication of my character. A very short time had elapsed from that curious trial, (which terminated in the acquittal of all the parties accused, and that too, the most honourable that could be, on the sole evidence of the prosecutor himself,) when, after having taken the advice of my friends, I drew up a letter, which I presented to Dr. Douglas, the Catholic Bishop of the London district; and in which, having stated to him the opprobrious charge which had been brought against me in the Court of King's Bench, I solicited a fair and impartial investigation on the subject. The Bishop very properly acceded to my request.

He was attended on the occasion by half a dozen of the most respectable Catholic clergymen in London, one of whom is known to be Mr. Taylor's particular friend, and who was selected on that very account by my special desire. Mr. Taylor and his daughter were also previously informed of the investigation which was to take place, and it was signified to them that their presence would be desirable on the occasion. An inquiry, and that too a most rigorous one, as I wished it to be, was actually instituted by the gentlemen already alluded to. Both Mr. Taylor and his daughter made their appearance. And the result was such, as the consciousness of my innocence could not but induce me to anticipate. It terminated in a full and complete conviction of my exemption from the smallest blame; and, to use the words of one of the respectable clergymen present, which I now have by me in his own hand-writing, of my never having *used any such influence* as had been ascribed to me, *but of having acted prudently, honourably, and as becomes an enlightened minister of the Gospel.*

Having delivered to you this statement, every word of which I can prove to be true, it is proper for me to observe to you, that even Miss Taylor herself, in her allegation on this occasion, did not pretend that I refused to grant her absolution, unless she would deliver up the letters, or that I exercised the influence of which I am accused, during the time of confession; but she positively and repeatedly asserted, that it was afterwards, when that sacred rite of our communion was entirely concluded. *But, my dear Sir, even that charge, mollified as it is, and divested of some of its most aggravating circumstances, I do most flatly and unequivocally deny. And I declare most truly, and am willing, if necessary, to confirm my declaration by the most solemn appeal to Heaven, that not only I never did employ any influence, direct or indirect to obtain at any time the letters in question, or any other papers or letters from Miss Anne Taylor, or from any other person, but that I never even had it in contemplation so to do.* For my part, I am at a loss to conceive any inducement which could have suggested to me the

thought

thought of applying for them. The letters alluded to I had never seen, I was ignorant of their contents; I was never requested to apply for them, nor was any wish to recover them intimated to me. What motive then could possibly prompt me to engage in such an undertaking? Besides, the letters were never given up to me, but, as I understand, to Miss Anne Gabb herself, at her own particular request, when by mutual consent an exchange of letters which had passed between herself and her friend Miss Taylor took place; and that too full six or seven weeks after the latter addressed herself to me for the last time in my professional capacity. Truly, if the cession of these letters is to be ascribed to my influence, it must have been very slow and gradual in its operation! It is worthy also of remark, that Miss Anne Taylor, after having applied to me for the last time as the director of her conscience, (which was on the 4th of June 1801,) passed the remainder of the day in company with Miss A. Gabb.

Now, as she was at that time on terms of the strictest intimacy with her, is it not probable, that, had I behaved to her in the manner as above described, she would have given some intimation of it to her friend? Not a single word, however, did she let drop on the subject. Moreover, Miss Anne Gabb herself is ready to declare, that it was not till after that day, viz. the 4th of June, that she began to entertain any wish to have her letters restored to her. How, then, could it occur to me to ask for them, at a time, when not only I had never seen them, was totally unacquainted with their contents, and had never been desired to apply for them, but when even Miss Anne Gabb herself, the person supposed to be principally interested in the surrender of them, had not yet, I do not say expressed, but conceived even in mind, a desire of recovering them? But though I could not possibly have had any reason whatever to use the influence which has been attributed to me; can the same be said of my accuser, the daughter of the prosecutor, in charging me with the exercise of such influence? May not she have been actuated, in this business, by some motive foreign to that of zeal in the cause of truth and justice? May not her affection for her father, and her wish to serve him, have so far influenced her understanding, as to persuade her that that remarkable sentence disclaiming any promise of marriage on the part of her father, and quoted by the anonymous writer, was inserted in one of Miss Anne Gabb's letters, though Miss Anne Gabb herself most positively denies it? And not being able to produce the letter, (for it never *was* produced, nor does the statement given in the Times newspaper, from which the anonymous writer pretends to have *taken his account nearly verbatim*, assert that it was;) may she not have been induced to imagine that I had prevailed upon her to deliver it up? The force of imagination is known, from experience, to have a very powerful influence upon some minds. Must it not, also, appear very extraordinary, that the father should not only have allowed, but *advised* his daughter to part with a letter from which he might have demonstrated from her own acknowledgment that he was under no engagement to Miss Anne Gabb?

Let then the evidence on each side of the question be fairly and impartially weighed. On the one hand, you have the bare assertion of one private individual, without even the shadow of a proof in support of the charge. On the other hand, you have my positive denial against it, which I am willing to confirm by oath. Had I nothing more to add in my defence, surely my denial should, in strict justice, be deemed of equal

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weight with that individual's assertion. And, therefore, setting aside every other circumstance, candor, it might be thought, would, even in that case, prescribe, at least, a suspension of judgment, and could never authorize that rash, hasty, and inconsiderate condemnation of my conduct, which the very candid and charitable author of the anonymous Letter has not hesitated to pronounce. But I have added, in fact, a great deal more in my defence. For I have produced in my justification the strongest collateral evidence which the circumstances of the case will admit of, and sufficient, I trust, to procure for me a favourable verdict at the bar of every candid and impartial judge. Should misrepresentation and calumny, however, those restless enemies to the repose and happiness of mankind, still persist, in spite of every thing, to discharge against me their envenomed shafts, I will endeavour, at least, to render the tranquillity of my mind inaccessible to their assaults, by encompassing it around with an adamantine rampart, with the inward approbation of conscious rectitude.

Hic murus aheneus esto,
Nil conscire sibi, nullâ pallescere culpâ.

And mindful of that solemn and consoling declaration of the Divine Author of the Christian Religion, in his admirable sermon on the mount, *blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake.* It shall be my constant study to await with patient and submissive resignation that great day of general manifestation and final retribution, when the Sovereign Judge of the universe will, in the language of the Apostle, *bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God.*

Not content with aspersing my character, the anonymous Letter-writer has also proceeded to attack, and that too in the most injurious terms, that particular tenet of the Catholic Religion usually denominated *auricular confession;* which he has not hesitated to call the *iniquitous and abominable rite of the Popish Church.* Was this zealous champion of the glorious Constitution of his country in Church and State aware, that by these unguarded and opprobrious epithets, which he has thought proper to affix to the rite of confession, he has not only employed a language which the principles of his own Church do not authorize him to use, but censured with asperity, what that Church, both in her public offices, and her instructions to the faithful, unequivocally recommends; and controverted in the most unbecoming and disrespectful manner the avowed sentiments of the most learned and celebrated divines of his own communion? In perusing the Thirty-nine Articles, in which several of the doctrines of the Church of Rome are rejected and condemned, I do not find a word to the disparagement of confession. In the Communion Service, as it is given in the Book of Common Prayer, it is recommended by the minister in the following words: *Wherefore, if there be any of you who by this means cannot quiet his conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned minister of God's word, and open his grief, that by the ministry of God's holy word, he may receive the benefit of Absolution.* And in the order of the visitation of the sick, the minister is likewise directed *to move the sick person to make a Special Confession of his sins,*

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if he feel his conscience troubled with any weighty matter. In the Second Part of the Sermon on Repentance, in the 2d Book of Homilies, appointed to be read in Churches, in the time of Queen Elizabeth, and pronounced by one of the Thirty-nine Articles, to contain *godly and wholesome doctrine*, the same practice is declared to be proper in some circumstances. Of the great number of Protestant Theologians, who have written in favour of Private Confession in particular cases, I shall select two, whose authority, whether we consider the high rank which they held in the Church of England, or their acknowledged abilities and learning, must certainly be allowed to have great weight. The divines to whom I allude, are those two very learned and respectable dignitaries, Dr. Tillotson, Archbishop of Canterbury, and Dr. Sharpe, Archbishop of York. The former of whom, in his 107th Sermon, has these remarkable words: *as for our confessing our sins to men, both Scripture and reason do in some measure recommend and enjoin it.* And the latter, in language still more forcible, inculcates the same doctrine, in the Seventh Sermon of the 7th volume of his works. *No one Protestant*, says that eminent Prelate, *as far as we can judge by the public declarations of their faith, is against Private confession. Nay, they are so far from being against it, that they advise it and recommend it in sundry cases, as a most excellent instrument of repentance.* From the authorities which I have cited it appears, that the main difference between the principles of the Protestant and Catholic Church on the subject of Private Confession, is this, that whereas the former judges it to be *expedient in some cases*, the latter declares it to be a duty of *indispensable obligation*, whenever a person, whose conscience labours under the guilt of heinous sin, which is called mortal, is able to have recourse to it. But if the rite be in itself, as the anonymous writer pretends, iniquitous and abominable, the practice of it, instead of being deemed in some cases expedient and salutary, should be rejected in every case as unlawful and intolerable. Thus has this inconsiderate man, in attempting to inculpate the Catholic Religion and its ministers, incautiously involved his own Church, together with its most venerable prelates and divines, in the same imputed guilt.

Such, my dear Sir, are sometimes the consequences of that contracted bigotry, that vulgar prejudice, and despicable illiberality to which you are known to entertain so decided an antipathy. The good effects of Private Confession, whatever the anonymous Author may think, are great and numerous. Through its means sinners are oftentimes reclaimed, the afflicted are consoled, enemies are reconciled, property is restored to its right owner, and reparation made to injured character. And were the author of the letter and narrative, which I have undertaken to refute, a member of that church on which he has bestowed such a profusion of illiberal abuse, he may rest assured, that no clergyman of the Catholic persuasion would grant him absolution, unless he would consent to make a retractation of the scandalous, unfounded, and unjust charges, by which, without the smallest degree of provocation, he has attempted to injure his peaceable and unoffending neighbour in the estimation of the public. As to what he has asserted respecting the dark schemes, the tyrannic power, and the alarming influence of Popish priests, the imputations are really too ridiculous and absurd to deserve notice. I shall therefore conclude this long epistle, by observing to you, that you may judge of the accusations which are frequently adduced against the Catholic Church

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and its adherents, from the specimen which has been given on the present occasion; the generality of which, if duly examined, would be found to be equally devoid of foundation with those which I have used my endeavours to refute. I remain, dear Sir,

Clints, Yours very sincerely,

January 20th, 1807. J. WHEELER.

Remarks on Shakspeare.

SIR,

IF at any time you should happen to have a page or two of your valuable miscellany undevoted to more important matter, and shall think the following remarks on our great bard and his commentators worthy of insertion, I shall be glad to see them occupy the vacant space. Shakspeare certainly is overlaid; and, as Steevens observes, in one of his notes,

"Ipse lates penitus congesto corpore."

It is, however, his merit that has brought this inconvenience upon him, since every one wishes to contribute, to the utmost of his power, to elucidate an author who gives such general pleasure, and who so well deserves that illustration which, in consequence of the lapse of time, and the variation of our language, is become, in a great degree, necessary.

The edition from which I quote is that of 1803, *Twenty-one Volumes* 8vo!!

Should these remarks be thought worthy your acceptance, I shall occasionally offer a continuation of them. I am, Sir,

Your obedient servant,

London, 1806. SIGMA.

Remarks on the TEMPEST, *and on some of the Notes of* SHAKSPEARE'S *Commentators.*

Tempest, Act 1, Scene 1, Note 1, P. 5, Dr. Johnson observes, that this naval dialogue is, perhaps, the first example of sailors' language exhibited on the stage. In "Hycke-scorner," (see Hawkins's Origin of the English Drama, vol. i. p. 87,) we meet with this passage:

"Hycke-Scorner

Ale the helme ale ver shot of vere sayle vera,

Frewyll.

Cockes body, herke, he is a shyppe on the see."

See also Pr. 104, 105 of *the* same volume:

"*As leaky as an unstanched wench.* [*Unstanched*, Steevens is willing to believe, means *incontinent*. Probably it does; and not that only, but a wench suffering the consequences of incontinency, afflicted with a gonorrhœa, and therefore *leaky*. So stanch, is, actively, *to hinder from running*, and in a neuter sense, *to cease from running*. See St. Luke, viii. 44. "And immediately her issue of blood *stanched*" &c.

Act 2, Scene 1, "*It (sleep) seldom visits sorrow.*" [Dr. Young seems to have had this passage in his recollection, in the opening of his Night Thoughts:

——— "Balmy Sleep

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——— the *wretched* he forsakes,

Swift on his down pinions flies from woe,

And lights on lids unsullied with a tear."

Act

Act 4, P. 145, "*Some lime.*" [In addition to Steevens's note at the bottom of this page, it may be observed, that in Jonson's Bartholmew Fair, Winwife asks the *cut-purse*, "How now, *Lime-twig?* hast thou touch'd?"

Act 5, P. 162. "——*Now all the blessings*
Of a glad father compass thee about." [Psalm xxxii. 10. "Mercy shall compass him about."

Act 5, P. 168. "*His mother was a witch; and one so strong*
That could controul the moon, make flows and ebbs."
[Illa *reluctantem* curru deducere lunam.

TWO GENTLEMEN OF VERONA.

Act 2, Scence 1, P. 210. "*How now, Sir, what are you reasoning with yourself?*" [Dr. Johnson very justly explains *reasoning* by *discoursing*, *talking*, and says, it is an Italianism. It may be so, but the word is frequently used in this sense both in the Old and New Testament. Take one example only: St. Luke v. 22. "What reason ye (διαλογιζεσθε) in your hearts?" Messrs. Steevens, Henley, and especially Malone, have shown in their notes, that Shakspeare, to use the words of Dr. Caius, "has pray his Pible vell," having not only transferred many of its beautiful sentiments, but also much of its peculiar phraseology.

Act 3, Scene 1, P. 238. "*Heap in your head*
A pack of sorrows, which would press you down,
Being unprevented, to your timeless grave."
[Is it improbable that Shakspeare here had in his recollection the pathetic expostulation of Jacob, (Gen. xlii. 38.) "Then shall ye bring down my gray *hairs* with *sorrow to the grave.*"

Act 3, Scene 1, P. 243. "What lets." [*Let* for *hinder* was very common in our author's time. "We are sore *let* and *hindred.*" 4th S. in Adv. Liturgy. One of Archbishop Cranmer's injunctions is, "concerning the *Letters or Hinderers* of the Word of God."

Act 3, Scene 1, P. 215. *Phaëton*, &c. [Might not Shakspeare have found "this scrap of mythology" (see Steevens's note,) in Golding's translation of Ovid?

Act 4, Scene 4, P. 289. *Such a colour'd periwig.* [This "adscitilious ornament" is mentioned among other articles of women's dress, under its original title "perruque," whence "periwig" is derived, by Ben Jonson, in his Epicœne, Act 1, Scene 1. "Is it for us to see their Perrukes put on, their false teeth," &c. "I once followed a rude fellow into a chamber, where the poor madam, for haste, and troubled, snatch'd at her Perruke, to cover her baldness, and put it on the wrong way." I have not Whalley's edition, and cannot, therefore, tell whether it has been remarked that these speeches of true-wit, as well as many others of his, are translated from Ovid. Art. Amal. Lib. iii.

Act 4, Scene 4, P. 292 *Unseeing eyes.* ["*Eyes* have they, but they *see not.*" (Psalm cxv. 5.) "Because they *seeing see not.*" (Matth. xiii. 13.) S.

To the most Rev. the Archbishop of CANTERBURY.

MAY IT PLEASE YOUR GRACE,

MEN in power are perpetually subjected to applications and addresses from the needy and the speculative part of mankind. To him who con-

considers himself as acting for the public, the opportunities of promoting the good, and correcting the evils of mankind must form his most substantial pleasures. He will not consider the party to which the object may belong, but his character and his distress; nor will he turn a deaf ear to advice which may proceed from an unknown source. But to him who considers and values his office and his station in a commercial point of view; who thinks, that every step he rises should be estimated only as it promotes his private interest; to him, every call either upon his purse or his time, that is not immediately connected with the business of his office, will be considered as impertinent and obtrusive, and will be "shuffled off," with a haste and impatience nicely balanced against the consequence and the interest of the person who makes the application. With the fullest conviction that your Grace does not belong to this latter class, I take the liberty of making this intrusion; confident that you will listen to me with patience; will consider with attention what I may have to say; and, as far as you are able, promote the correction of evils, although they may be pointed out to you by an anonymous correspondent.

When I disclaim all pretension to discoveries which have escaped the penetration of other men, as well as to the invention of remedies for abuses which no other man has had the sagacity to apply, your Grace may justly demand my reasons for this public address; they are briefly these: To act the part of a Remembrancer, not indeed to your Grace, but through you to the community at large; to point out some abuses and irregularities in the Ecclesiastical Polity, which every one sees, which every one laments, which every one wishes to be corrected, and yet which no one attempts to correct. And yet they are what all are concerned to correct, and what all may assist in correcting. If these things are not corrected and amended, and that speedily, it is to be feared that they will finally bring down upon us that destruction, which, to every serious mind, appears to be suspended over our heads.

Your Grace must be well aware, that even men in the high stations of life are not always able to reform those irregularities, which they may see and lament. Every minister of the Gospel, from the Primate to the Curate, must frequently have undergone the severe mortification of feeling his own inability in this respect. It requires a strong and general union to correct long standing abuses. An union, not of power only, but of judgment also, "lest with the tares the wheat be rooted up." Now such addresses as this, and the following ones, which I hope to have the honour of making, through the medium of your Grace, though they may not immediately affect their object, yet will they from time to time serve to rouse the attention of the public, and may eventually succeed by repetition.

As loyal motives, and the peculiar cast of the times have, no doubt, restrained many a virtuous pen from holding up to public view the abominable conduct of some persons of exalted rank, lest they should be the means of fanning into flame the yet glowing embers of sedition; so the fear of affording a triumph to the enemies of our religious establishment, has no doubt prevented many from urging the necessity of—I will not say reform, but amendment. It by no means follows, that by acknowledging the existence of some irregularities we shall thereby concede any thing to our adversaries. Whatever partakes of humanity, must partake

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of imperfection. The human body may have some defects, which, if corrected in time, may neither injure the vital parts of the constitution, nor the beauty and symetry of the person. Intemperate zeal in the cause of religion, like every other species of intemperance, must be bad in its consequences. It is my intention to address your Grace, from time to time, on ecclesiastical persons and places. While I express myself with calmness and moderation on these subjects, and with that deference and respect which are due to your Grace's public and private character, I shall hope to gain from your Grace a patient hearing, and from the public at large, that co-operation and assitance which it is my object to obtain.

I have the honour to be,

Your Grace's most obedient servant,

——— *near Wolves, Jan.* 3, 1806. FREDERIC DE COURCEY.

THE DEATH OF BUONAPARTE.

A DREAM.

WAS it a dream that o'er me came;
As late upon my couch I lay;
Or, fill'd with a prophetic flame,
Did Fancy but the truth pourtray?
Methought I stood transported far
Amidst Moravia's fields of war,
Where, by the hated tyrant of the world,
Ambition's bloody standard was unfurl'd.

'Twas closing day, and sinking fast,
The Sun with pallid orb declin'd;
Swift to the horizon scudding past,
The scatter'd cloud's obeyd the wind:
Portentous lightnings flash'd—the west
Seem'd with a lurid radiance dress'd;
While here and there an ebon cloud unroll'd
Its giant form cast in fantastic mould.

Mix'd sounds of horror fill'd the air;
The battle's dreadful din prevail'd;
The yells of fury and despair,
The groans of death my ear assail'd
But soon th' exulting victor's shout;
Joyful proclaim'd the total rout,
Still deeper sounds of warlike triumph rise,
"Europe rejoice, for Buonaparté flies,"

Sudden methought *his* form appear'd
Swift rushing o'er the shad'wy glade;
Now was his brow commanding rear'd,
And now he shrunk as if dismay'd.
Safe from pursuing foes at length,
His trembling sinews lost their strength;
And as a rocky glen, his footsteps found,
O'ercome, he sunk exhausted on the ground.

It

It chanc'd a rifted oak lay near,
(Once the proud monarch of the wood,)
Whose vig'rous roots for many a year
Firm, 'gainst the wintry storms had stood:
Prostrate at length the fallen trunk,
As prone the hatred tyrant sunk,
(His splendor faded, and his glory fled,)
Became the pillow for his throbbing head.

Disturb'd and broken slumbers came,
Deep horrors lab'ring at his breast:
Convulsive spasms ran o'er his frame,
As by some inward fiend possess'd.
And lo! before his half clos'd eyes
Some dreadful vision seems to rise—
A train of fancied forms that slowly pass,
As guilt to conscience holds the faithful glass.

First Jaffa's murder'd troops appear—
From Syria's coast their spirits come,
To strike the Tyrant's heart with fear,
To blast his hopes, to seal his doom.
Each as he pass'd indignant frown'd,
And pointing shew'd his mortal wound;
Not gain'd in honourable war,
But giv'n by *Treachery's* hand more cruel far.

Next Gallia came, thy hapless bands,
Their pallid shades slow stalking by,
In vain on Egypt's burning sands,
Tyrant! for thee they dar'd to die:
When sickness rag'd, ungrateful Chief!
Thy hellish hands prepar'd relief,
The conscious tyrant starts—his eye-balls roll,
And, terror-struck, turn from the *poison'd bowl.*

Then pass'd with slow and solemn gait,
D'Enghien, thy foully murder'd shade;
Victim alike of fear and hate;
As birth adorn'd, and honour sway'd:
Vencennes, thy dark, ill-omen'd wood
Beheld the dreadful deed of blood;
But Gallia dar'd not meet the hero's look,
And foreign hands the murd'rous level took.

Last in the sad procession came
(That memory's horrid pencil drew,)
A youth already known to fame,
And dear to Briton's valiant crew.
The Temple's blood-stain'd walls can tell
The direful secret *how he fell;*
What base assassin dealt the deadly blow,
That laid, alas! the captive hero low.

He bears no more—his heaving breast
A thousand horrid tortures tear,
He starts from sleep, by Hell possess'd,
And rushes on, he knows not where.
He treads the rocky verge of death,
The deafening torrent foams beneath;
Headlong he falls amidst the awful roar
Of elements, *and sinks to rise no more.* G. C.

TO THE EDITOR.

SIR,

THE above was written prior to the fatal battle of Austerlitz *, at the close of the year 1805, and when better things were hoped for. Though, unhappily for mankind, the accomplishment seems far off, yet as the dream is most certainly in strict sympathy with the feelings of every man in Great Britain, and almost every man in Europe, you may, perhaps, think it not unworthy of appearing in the pages of the Anti-Jacobin, which have ever been devoted to the execration of the tyrant.

I am, Sir, your humble servant,

10th Jan. 1807. G. C.

EPIGRAM on Two deceased Statesmen.

Non WINDHAM, not DOYLE, sed *Veritas* loquitur.

BRITANNIA's boast, her glory, and her pride,
PITT in his country's service liv'd and died;
Firmly resolv'd at length like Pitt to do,
FOR ONCE, to serve his country—Fox died too.

TO CORRESPONDENTS.

"The Uti Possidetis, and the Status quo," shall certainly appear in the next Number; and we shall be happy to receive farther communications from the same intelligent and able correspondent.

* The recent defeat of the tyrant in Poland, will, we trust, tend to realize the author's hopes, at least, it will give an additional interest to his *Dream*.